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Editorial

re You Willing to Experiment?

DON'T want any young doctor experimenting on *me*," an indignant patient declared, when a physician, recently returned from an extended period of study in at medical centers, suggested an unfamiliar and, to the ient, dangerous-sounding method of treating a stubborn ease. One cannot but feel some sympathy for the pant! It takes no little courage to be the subject in an exriment in the medical sciences. Also, it takes no little urage to be the experimenter.

But suppose no one had been willing either to risk his ofessional standing or to risk his life in experimental ocedures in the field of medicine. Would we have been le to control yellow fever? Would we have been able control small pox? Would we have been able to control erculosis? Would we have been able to perform the nders of modern surgery? No. It is evident that thout experimental procedures in the field of medicine would not have been able to make the advances in the evention and cure of disease which are among the marls of modern achievement.

In the field of general education, too, there has been de-spread experimentation. As a result, there is availle a great deal of information, upon which we may rely, out the size of type six-year-old children should read, height and the shape of the chairs upon which they uld sit, the length of time they should be expected to still, the quickest way to memorize a selection, the st effective way to establish or to break a simple habit, d so on.

And now we come to the field of religious education. e we willing to experiment in this field? We recognize once that we are in a realm in which experimentation unds almost irreverent. Are we to *experiment* with such red relationships as those between a child and God? t us approach it from another angle. Are we satisfied h the relationships which our present methods—or lack methods—are producing? Is the child of today in the relationships which Jesus placed at the heart of reion, his love for God and his love for his fellowman, perfectly adjusted that we can say we wish for him noth- better? Or do we feel uneasy when we hear quoted results of studies of the child's ideas of God, of his nesty, of his dependability, of his racial attitudes? And we sometimes feel troubled about the very children om we ourselves teach because they seem not to have en able to "apply" our teachings?

If, then, we suspect that our present plans are not oducing perfect results, let us not be afraid to experint! Now, of course, a wise experimentor in any field es not recklessly set aside everything that has been done fore and, without any data, begin to try out the first n which occurs to him. He gathers very carefully all the data that are available—the results of the experiments of others, facts about the nature of his material, and about the equipment that is best suited to his task. All of this he studies very carefully. The more precious his material, the more carefully he studies all available information before beginning his work. He predicts probable difficulties and tries to plan to meet them before they arrive. But when he has availed himself of all of the light which the experience of others has to throw on his problem, and when he has carefully considered his own line of approach and assembled the best possible equipment to carry it through, he does not continue to sit in the laboratory afraid to begin work. Rather, he knows that only as he works with his material will he gain insight and skill and so find the perfect solution.

In the field of religious education of children we are dealing with the most precious material that the world affords. Let us feel deeply the responsibility which we face in working with it. Let us approach it with care and reverence. But to refuse to handle it at all—is this recognizing its worth? To leave it undeveloped by the wayside—is this showing our appreciation of its value?

To be willing to try out every new idea which comes from any source, to be willing to scrap all of the plans that have been used simply because they are old, to be willing to change from this program to that simply for the sake of novelty or to be called up-to-date—this is the procedure of the unwise experimentor. But to cling to the old simply because it is familiar, to scorn suggestions of change because they involve difficult readjustments in our own thinking and in our plan of organization, to refuse to try a new plan just because of a prejudice against anything new in the field of religion—this is to dishonor our calling. Rather, in the field of religious education of children let us be eager for all of the light which the experience of others may throw upon our problem, let us study diligently the results of the plans of others, let us delve deeply into the difficult science of understanding the nature of children, let us welcome every contribution from reputable scholars and saints which helps us better to understand the nature of God and enter into fellowship with him in his purposes. Then let us dare to venture from the familiar materials and methods and organization and reverently and prayerfully experiment with new procedures which promise to be more fruitful than the old have been in bringing about the development of the religious lives of our children. We shall not expect that these new procedures will give us at once a perfect result. Of course, there will be disappointments. Some plans which we try confidently expecting better results will prove to be failures. But sometimes even these failures will point the way directly to the solution we have been seeking. No one yet knows the perfect plan of God for the nurture of his children. But who is most likely to discover it—he who fearfully refuses to touch the problem, he who stubbornly refuses to leave the familiar, or he who patiently and steadily moves forward,

carefully avoiding the unsound but loudly advertised devices on the one hand and on the other, the stagnation of things-as-they-are?

In the various sciences great men have spent their entire lives searching for some elusive fact regarding the nature of the elements with which they have worked, feeling with each new discovery that they were "thinking God's thoughts after him." God's revelations in all realms have come to man through the ages as man has been willing to venture into the unknown with the light that was available. What great plans of God for the development of his children may we be hindering through our timidity, our lack of faith in our own capacities, and in the guidance of our Father in the undertaking which of all others is closest to his heart!

Let us be willing to experiment!

Business Preaches a Sermon

ON ONE of the busiest blocks in one of the busiest retail business districts of Chicago, stands the huge fifteen story structure of a firm that began business more than three quarters of a century ago.

Strangers coming to Chicago to spend a "week-end" invariably marvel at the fact that all the show-windows of this huge retail enterprise, conceded to be the most valuable in the world in point of location and ability to attract attention, are closed on Sundays to the view of the passerby. What on six days of the week is a constant source of delight, wonderment, education, and stimulation to buy, on Sundays presents nothing but a huge expanse of plate glass behind which are some very interesting curtains that keep the public eye from penetrating any further.

More than seventy-five years ago the founders of this now gigantic business, with only a little shop-window in which to display their goods, decided that every Saturday night they would draw the curtains and leave them drawn until Monday morning. From that first Saturday night till now the curtains have continued to be drawn. No one will ever know just how much pressure has been brought to bear upon this firm to abandon the custom but they have stood like a rock against change. Even when the firm changed hands, passing into the possession of people ordinarily supposed to possess too good a business instinct to miss any such chances as an all-day Sunday display would afford, the firm has held to the policy of no open-show-windows on Sunday. Fifty-two weeks in the year, for a period of at least thirty-six hours each week, those show-windows preach a silent sermon with at least four good points:

1. That man ought to lay aside, on one day in seven, his thoughts of money-getting and think of something else, something higher, something grander than "purple and fine linen."
2. That some old-fashioned customs are still looked upon with reverence and respect by the modern man. A custom or an ideal is not necessarily outworn or no longer useful because it happens to be aged.
3. That adherence to a high principle does not necessarily carry with it the loss of profits, or friends, or position. This firm is conceded to be at least the next greatest, if not *the* greatest, of its kind in the world, take it any way you will, and standing for a cherished principle has made friends for it.
4. That highmindedness is often attended by loneliness. Other firms blazon forth on seven days in the week their invitation to buy. This firm has adopted a loftier course. It has probably had the finger of scorn pointed at it many times. There are worse states of mind than loneliness. Among these are the consciousness of being disloyal to one's ideals.

I Am the Hand of a Little Child

I am the Hand of a Little Child.

I am short and chubby, made to fill exactly the palm of those dependable parts of my universe whom I learn to love and trust.

I am much on the move—for I flutter hither and yon, moving with a questing caress over my mother's face, behind doors and curtains, into crevices where secrets and new strange feelings lurk, across the talkative fur of my family pet, over myself so as to plumb the mystery of this strange Something that I am slowly learning to call Me.

I am one of the few channels by which an imprisoned soul can reach out to learn and to master the infinite and mysterious universe into which it has been flung forth.

Out of all my reaching and searching, powers will some day be born—the power to shoot with deadly aim or to heal, to create that which will make men cower or climb, to strike or to caress.

For, some day I will be short and chubby no more; I will be long and strong and competent, moving creatively among the things of the world, giving them romance and color and form, and tingling in every nerve and fiber with the divine impulse of joyous and creative life.

I am the Hand of a Little Child.

—P. R. H.

The Children's Charter

President Hoover's White House Conference on Child Health and Protection
Recognizing the Rights of the Child as the First Rights of Citizenship
Pledges Itself to These Aims for the Children of America

FOR every child spiritual and moral training to help him stand firm under the pressure of life

II For every child understanding and the guarding of his personality as his most precious right

III For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home

IV For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make child-bearing safer

V For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water

VI For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained

VII For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching

VIII For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care

IX For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs

X For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction

XI For every child such teaching and training as will prepare him for successful parenthood, homemaking, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood

XII For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly

XIII For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met

XIV For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court, and the institution when needed, shaped to return him whenever possible to the normal stream of life

XV For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps

XVI For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy

XVII For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities

XVIII To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extention and development of the voluntary youth organizations

XIX To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, coordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:

(a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers

(b) Available hospital beds

(c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard

For every child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag

Running Away from Life

By Albert W. Palmer
President of the Chicago Theological Seminary

EVER since the days when Jonah "rose up to flee to Tarshish from the presence of the Lord," men have tried to run away from life and have found that it can't be done!

The most extreme and dramatic way of running away from life is by committing suicide. Far be it from me, as a minister who has shared the intimate sorrows of many families, to speak harshly of those who have chosen this door of exit from a life of trouble. Suicide, like divorce, needs to be understood rather than denounced. It is a tragic revelation of a troubled or discordant mind even as divorce is of an unloving home. Back of both these tragedies lie deeper problems—how to create a joyous home and how to insure a unified and harmonious soul. If people whose mental burdens seem overwhelming would just consult somebody—the minister or the psychiatrist—they would find that no situation is so bad but that there is some honorable way out, and strength from God to take that way.

But there are other ways of running away from life. In this cushioned and upholstered age we try to run away from physical hardship and exertion. So many things are done for us that it seems quite delightful until we find that we are losing our teeth and our health for lack of hard work! And so we go back to gymnasiums and masseurs and, more pleasantly, to long out-door camping expeditions because, after all, we cannot run away from life in its elemental demand of facing hardship and physical exertion.

Or we run away from family responsibility. In these days of carefully balanced budgets and birth control, of alluring shop windows and definite salaries, it costs so much in self-denial to share with children what might go into Oriental rugs and pictures and automobiles and trips to Europe. But in the end, when children grow up in the home and open windows on larger landscapes, when they bring home the living, growing world in which they move, and so enrich life in ways intensely real and personal, there comes to such enlarged family circles a distinct reward for not having evaded life. It wasn't easy to be tied to a baby once, or to several babies, but it is an enriching experience when those babies, grown and educated, bring back into the home in turn their babies, their experiences, their vivid reports on the great pageant of living.

Political and social responsibilities are similarly unescapable. You are too busy to run for office? You really must get off the grand jury? You can't be expected to take part in politics, not even in your own precinct club? You are not even to be depended on to vote? Well and good. But listen! When disease runs riot in the slum district because of the corrupt inefficiency which has flourished in some board of health because of your indifference, and that disease spreads to your pleasant suburb—what then? Here is a criminal bred by the corrupt politics and the unspeakable jail and criminal court conditions which you did nothing to prevent—when that criminal meets you in some dark shadow and shoots you down or someone dear to you, perhaps the question will arise whether we can ever successfully run away from our civic responsibilities!

People all about us are trying to ignore their moral responsibilities and pass them by. "We won't count this one," they say, with Rip Van Winkle, to each darling sin. But just when they think they are "beyond good and evil" the tether of the moral law brings them up with a sharp jerk.

I said "Good bye" to my conscience,
"Good bye, for ever and aye";
And conscience forthwith departed
And returned not from that day.

I said "Return" to my conscience,
"For I long to see thy face";
But conscience replied, "I cannot—
Remorse sits in my place!"

So it is with religion also. It seems easy to run away from religion. We are too busy, too practical to bother. It seems rather troublesome with its fussy details of church attendance, Bible reading, prayer, grace before meat, Sabbath observance, Sunday schools, and all the rest. Why not chuck it overboard and get on very well without it? And then, just as we seem to have banished it successfully, a sunset making the western sky all glorious, or the birth of a child and a bit of helpless humanity in our arms, or a death and the strange peace on a countenance well-loved and forever still, breaks in upon our complacency and tells us that religion can never be evaded.

Let me call your attention to the greatness of Jesus in that he never ran away from life! He heard the summons of John the Baptist and answered it by his self-dedication at the Jordan—"Suffer it to be so now for thus it becometh us to fulfill all righteousness." It is the first utterance of his active ministry and what a bugle call to face life through! And so he goes on. In the wilderness, at the well-curb in Samaria, with the hungry multitude, in the streets of Jericho, on the steep relentless road up to Jerusalem, amid the money-changers, before Pilate, on Calvary's hill, he evaded nothing—he never ran away from life. Matthew Arnold said of Sophocles, "He saw life steadily and saw it whole." But of Jesus it may be written also, "He faced life unfalteringly and saw it through."

Be Noble!

And the nobleness that lies in other men,
sleeping but never dead, will rise in majesty to meet thine own.
—Lowell

Progress of the Past Quarter Century

By E. B. Chappell

FOR a quarter of a century Rev. Edwin B. Chappell, D.D., was editor-in-chief of the Sunday School publications of the Methodist Episcopal Church, South. He was a leading figure in the work of religious education not only in his own denomination, but in the cooperative movement as well. He was well and favorably known in the International Sunday School Lesson Committee and in the International Council of Religious Education. At the quadrennial General Conference of his church in May, 1930, he retired from active service with his Board. In the accompanying article he gives us his impressions of progress made in religious education in the past quarter century.

—The Editors

WHEN I became the Editor of Sunday School Publications and the official head of the Sunday School work of the Methodist Episcopal Church, uth, in the spring of 1906, the modern movement for a mplete re-study of religious education had only re-ntly begun. The Religious Education Association, un-r the leadership of President Harper of the University of icago, had been in operation three years, and a few pi-eers like Starbuck, Coe, and G. Stanley Hall had entered on a series of investigations the aim of which was to pre-re the way for a program of religious education based on the nature and needs of childhood and youth. The n of this article is briefly to call attention to some of the gnificant results of this movement during the past quarter a century.

Increased Interest in Religious Education

There has never been a time when the Christian Church as not, in some measure, interested in the religious edu-tion of the young. And yet the history of the Church rnishes convincing evidence that this interest has never en sufficiently consistent and vital to lead to sustained d organized efforts to develop a thoroughgoing educa-nal policy. It is quite certain that this deplorable fail-e is at least partly to be attributed to certain theological esuppositions which have largely dominated the thinking the Church since the time of Augustine and which, if ıe, mean that no effective religious education is possible til the child has been miraculously regenerated by the oly Spirit. Sacramentarian churches have overcome this fficulty by adopting the dogma of baptismal regeneration. ıt Protestants who do not accept this dogma find them-lves the victims of two contradictory forces, a natural sire, on the one hand, to lead their children into the vital ssession and enjoyment of their spiritual inheritance, d a creed on the other, the logical implication of which that it is impossible to do so. It is not strange, in the ce of such a situation, that religious education has hith-to occupied a secondary place in both the interest and ogram of the Church.

Twenty-five years ago there was not a denominational Sunday school board in North America that was really functioning, not a single denominational school that had established a department of religious education, and only one denomination that had even taken the first step toward the organization of a system of teacher-training.

Twenty-five years ago but little consideration was given to the erection of churches that would provide for the church school. Ninety per cent of all building funds was invested in auditoriums for preaching, while the children were pocketed into the basement or into dark corners that could not be utilized in any other way.

Twenty-five years ago the main work of the International Sunday School Association, which was the only agency for promoting interdenominational cooperation in religious education, was the preparation of the Uniform Lessons, the holding of popular educational gatherings, and the encouragement of state and provincial associations of Sunday school workers.

One has only to consider what is going on in the United States and Canada today in order to realize what changes have taken place during these two and a half decades.

Every strong denomination in both of these countries now has a largely subsidized and successfully conducted organization for the training of teachers of religion, and almost every denominational college and university has a department of religious education. As a result of the efforts of these two agencies, thousands of trained men and women are being sent forth each year to invest their lives in the educational work of their respective churches.

Meanwhile the International Sunday School Association has been transformed into the International Council of Religious Education, which is rapidly becoming the most effective agency of interdenominational cooperation in existence. Besides being a clearing house for the discussions of all the manifold phases of the educational work of the churches, the Council now employs a large force of trained experts who cooperate with denominational workers in studying educational problems and in testing proposed theories and methods in actual experience.

Finally, we may note as one of the most striking manifestations of the increased interest in religious education, the revolution that has taken place in church architecture. In the last two decades hundreds of millions of dollars have been expended in the erection and equipment of educational plants for local churches. Whereas under the old regime only slight consideration was given to the church school when a new building was planned, provision for the church school is now practically always a major consideration in a church building enterprise.

A Deepening Appreciation of the Meaning of Religious Education

Facts like those recited above show that along with a growing interest in religious education, there has come a more adequate appreciation of what religious education involves, of the difficulty and delicacy of the educational task, and of the need for thorough preparation for guiding the development of young life. A quarter of a century ago, the theory of religious education that was generally held by Sunday school teachers was quite naive and simple. The child must be stuffed with a miscellaneous assortment of information about the Bible and subjected to a more or less rigid course of discipline in conduct; and if he failed to conform in a proper way to this treatment, the fault lay with him and not with his teachers. It made no difference that much of the so-called information forced upon him was beyond his comprehension, that in much more of it he was not at all interested because he was unable to discover that it was in any way related to his own life, and that many of the rules of conduct imposed upon him seemed to him arbitrary and unreasonable. It was his duty to accept what was offered him and to do as he was told whether he understood or not.

Of course, under such a theory, any well meaning person could be a teacher. Successful teaching did not require understanding of the nature, interests, capacity, and needs of the child; nor did it require wisdom and skill in adapting materials and methods to the demands of his life.

But thanks to the work of the leaders in religious education, this naive theory is now generally recognized as utterly inadequate. Thousands of our teachers now think of teaching as guiding human beings in the process of self-realization through "creative experience," and therefore as both a science and an art—a science demanding for its understanding the most careful study, and an art requiring such skill as can only be acquired by conscientious and diligent practice.

Hence the readiness of the churches to lay down large amounts of money annually for the carrying on of elaborate programs of leadership training. Hence also the eagerness of hundreds of thousands of busy men and women to enrol in training classes and spend a considerable portion of their time through some years in seeking to prepare themselves for more effective work as teachers of religion. In all this we find the prophecy not only of a growing Church, but also of a more vital, intelligent, and efficient Church.

Evaluation

In the preceding paragraphs I have dealt mainly with the new attitude in regard to Christian education that has been developed in the Church at large since the beginning of the twentieth century as a result of the movement inaugurated by a group of courageous investigators and leaders. The actual contribution of these leaders to educational theory and method is another matter. There can be no question as to the immense significance of the new approach to the study of religious education, for it is evident that any effective system of education must grow out of a direct study of human nature itself instead of being based on unverified theological presuppositions; this has been the method of the new movement from the beginning.

As a result of the use of this method some questions that have long vexed the Church have been definitely answered and a large fund of valuable information has been accumulated.

It has been finally settled, for one thing, that the child is endowed with capacities which make him a possible subject of moral and religious education, that the development of these capacities is subject to laws which may be discovered, and that, therefore, it is possible to work out and put in operation a scientific educational process. It would be too much to claim that this goal has already been attained. The problem is too complex and complicated for quick and easy solution. The Church will probably continue indefinitely to improve its educational methods, and many of the theories now enthusiastically advocated will doubtless be rejected or modified after further study and experimentation.

This should not prevent us, however, from availing ourselves of information concerning the nature of personality, the laws of learning, and the conditions of growth that have been accumulated. It is thus that progress is achieved in every department of human endeavor. Each generation builds upon the foundations laid by those that have preceded it; but each properly claims the right to test the conclusions of its predecessors in the light of new knowledge and experience. To be sure, there are reasons why teachers of limited training and experience should be cautious in attempting to apply this principle in the field of religious education. The material with which they must experiment is human life, which is too precious to be subjected to experimentation that involves danger of serious injury.

This means, however, not that we should stand still because we are afraid of taking a false step, but only that we should move forward deliberately and cautiously. The investigations of the last three decades have already made clear the direction in which we are to move. They have also resulted in the establishment of certain principles and in demonstrating the effectiveness of certain methods, the intelligent adoption and application of which cannot fail to vitalize the entire educational process.

The conclusions stated above may be briefly summarized as follows: In the awakening of interest in religious education, in the development of a deeper appreciation of the meaning and importance of religious education, and even in educational theory and method we have made immense progress during the last quarter of a century. Great as our achievements have been, however, they have been much more in the way of preparation than of final accomplishment. We have created conditions and gathered material that should enable those who come after us to build such a system of religious education as we find impossible to imagine today.

"If Thine Eye Be Single"

By ETHEL L. SMITHER*

A STUDY of the Gospel reveals that there is more reference to Jesus as *teacher* than there is as preacher. The Greek words that have been translated Master some versions, when applied to Jesus meant much more arly our words teacher or guide. Jesus was not a formal bbi like Gamaliel at whose feet Paul sat. Neither was trained in the House of the Midrash, the Scribal College Jerusalem. He was not a teacher in a synagogue school which children were sent. He was an informal teacher ho invited his pupils to face life in his company, to come d follow him. His results may indicate that formal proaches to teaching and careful courses of study are t of such vast importance as teachers have sometimes ought.

STUDYING JESUS AS TEACHER

There are two approaches to the study of Jesus' methods. ie first purposes to understand his use of techniques. As e becomes experienced in the use of method and subject atter, an increasing admiration for the Master's teaching ility will naturally result. We learn much professionly when we study him as story-teller, leader of discussion, estioner, skillful handler of controversial situations, and er of materials and worthy activities. This use of method ems of secondary importance, however, to the person who eks to understand the philosophy underlying Jesus' approach to the learner. The supreme greatness of Jesus teacher does not lie in the use of technique but in a uch more subtle and spiritual realm, that is, his personal proach to his pupils. It would be profitable for all ligious teachers, especially those who seek to nurture tle children, to stop every now and then and ponder on e Master Teacher's attitude toward the personalities of s pupils.

JESUS' SINGLENESS OF OBJECTIVE

Jesus' attitude toward the learner was determined by s singleness of purpose, or objective. He taught with a ngle eye. Just what was this purpose? Was it not to ad each person to a conscious and ever-growing fellowip with the God whose child he was, to a commitment to ek first the Kingdom of God and his righteousness? Let see how such an objective shaped his method, use of bject matter, and approach to his learners. Before sus could lead men into a growing fellowship with God, had to re-interpret God to men as he saw him. His nversation was centered in God. At the table, along the adside, on the hilltop, in the homes of his friends he lked about God as naturally as we discuss the weather, e latest play or a recent book. Charles E. Jefferson once id that Jesus talked of God so naturally because God s the supreme fact in life to him. Sometimes, one nders whether the veering away in ordinary conversan and often in class teaching from any discussion of the ther denotes the opposite. The moment God and his ngdom become of absorbing interest, they inevitably beme central in conversation and teaching.

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INTERPRETING WHAT SONSHIP MEANT

But the Master's interpretation of God did not confine itself to conversation. He lived the life to which he purposed to introduce others. He and the Father were one, he made the Father whom he revealed by words understandable by the life he led. He made available for his pupils his own experience as Son of God. Nor was this revelation concerned merely with great crises and extraordinary situations. It affected homely things, a much more powerful realm of influence. So many of the religious teachings of the child and the adult lie in little details that are passed over unnoticed. A mother of an eight-year-old child was a little nettled with a teacher in a vacation church school because she would not set aside a schedule of grading as it affected her child. After the first week had passed, the mother came to the teacher. "You were right," she said. "My child would have been unhappy the other way." The teacher's confidence in that mother's goodness is based

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HE INVITED HIS PUPILS TO FACE LIFE IN HIS COMPANY, TO COME AND FOLLOW HIM

on her ability to meet a little daily problem beautifully, not on any spoken profession of her belief in goodness. Jesus taught religion—as we do or do not—unawares in the daily round. The man or woman who would be a great religious teacher today will do well to follow Jesus at this point. He will be able to influence personalities and cause them to grow Godward just in so far as he is able to share an experience of living as a child of God with his pupils. No second hand sharing of religious experience will ever take the place of first hand contacts with a teacher who is genuinely Christian. Sometimes teachers have relied too much on telling children about the religious experience of others, usually experiences recorded in the Bible, and have not realized the necessity and the challenge of introducing them to lives saturated with God, the God that was in Christ, to quote St. Paul.

His Use of Scripture and Other Materials

Jesus' singleness of purpose, leading men into responsible self-directing sonship, also influenced his use of the Scriptures. There is a perfectly amazing amount of the Old Testament used for teaching purposes in the Gospels. Let us see how it is used. Never is it merely taught as fact material. It is used and supplemented with other materials to help men find God in the midst of some pressing problem of life, to learn more fully what it means to live as children of God and so to flood the Scripture itself with new meaning. Jesus started always with the needs and the questions of his pupils and in a superb way made Scripture contribute to developing personality. Such a use of Scripture denotes an "understanding" of it, its philosophy, its theology, its fundamental moral principles, its background as well as a knowledge of the facts set forth in its narratives. No teacher will ever be able to use the Bible as Jesus used the law and the prophets unless she consecrates herself to the discipline of thorough Bible study.

There is perhaps no place at which the religious teacher of today differs more from Jesus. Many lack a clear understanding of how to carry out their purpose regarding the use of Scripture. They vacillate between methods of approach. Sometimes, teachers use the Bible merely to teach facts about it as the lesser teachers of his time did. They become frightened as they face the great adventure of guiding Christian life and fall back on the most specific secondary aim, teaching facts about the Bible, forgetting why they wish children to know the facts.

Most teachers do want to use the Bible to help pupils to become Christians. Many, however, have little conception of how to use it for this purpose and what religious value may result from the use of specific biblical subject matter. They seem unable to select Bible material best suited to develop Christian personality at certain ages. Teaching a certain quantity of Bible material every Sunday whether pupils understand its purport or ponder upon what they already have heard will not flood Scripture with meaning and power. Pupils incorporating into personality—thinking, feeling and acting—Bible principle and teaching under the guidance of a teacher who understands and illuminates the Bible with meaning for them, are learning because their teacher has approximated Jesus' use of the Scriptures. Such a teacher, whether a church school leader or a parent, uses the Bible to meet the needs of others, feeling free to introduce other materials as they satisfy spiritual hunger and clarify scriptural references. Thus she unifies the teaching processes of the modern church school or home and brings power and intelligence to the use of the Bible.

Jesus and His Pupils

Then Jesus' purpose determined his approach to the learner. Man was the child of God and was to be helped to live the life required of such relationship. He was precious because he was the Father's. His personality was sacred. Growth toward God was the most important thing in the world. Material things were good in their place, but they were subordinate to personality. Sin was sin but no man had fallen so low in it that he could not arise and go to his Father and be received with ring and robe and feasting. Jesus today would not have any "bad" children in his class whom he might forget to treat as children of God. He would not hurry children into crowded groups, speaking to them impatiently or even unkindly under the strain of the situation and then expect during "class" to teach them the things of God. Neither would he rejoice when the troublesome child stayed away. He would seek him out and save him to his place in the Kingdom. *Every* human being was a child of God and so a Samaritan woman, and a sinful one at that, was not to be scorned. Racial barriers and social prejudices would not hinder a man from growing into his religious heritage. And *each* learner was a distinct personality. There is no reason for thinking that Jesus ever taught a class spelled with a capital C. Never were the needs of the individual submerged thoughtlessly into those of the group. It seems that Jesus was so fundamentally interested in personality that we can safely say that he would not have talked about the "child" today and hazily entertained general ideas of his religious problems. Jesus would have known what Johnny, Ted, Mary, and Sue needed in order to grow as children of God. It would have made no difference whether he found a certain child living in poverty, sordid and grim, or in luxury, choked by things and the possession of them. Even if Ted were black or brown or red, Jesus would have seen God's child looking out from Ted's eyes and not have fixed his attention on an accident in pigment.

The Gospels are the source of such a viewpoint to Jesus' attitude toward those who would learn of him. We find him helping Simon to become a rock, Martha to forget her fussiness, plunging to the heart of a rich young ruler's problem and challenging him to risk all for his place in the Kingdom. We find him re-interpreting law to a lawyer and trying to shock the formalists into a fellowship with God. We find him accepting the one good gift of a sinful woman and giving her a chance to climb back again into the sunlight of God's love. The teacher thrills as she studies some of the lessons, matchless in structural plan, that Jesus taught. But his inspiration and example as she seeks to lead little children to become conscious of their Father God is found not in technique and professional skill but in the fact that he was Jesus, the lover of the persons and souls of men, of women and of little children.

The development in personality of the learner was so important to Jesus that he did not *force* upon the men who came to him seeking the way of life his own solution to problems. He gladly shared what he himself had discovered about the way to the Father. But each man must find his way for himself. He let the rich young ruler go away sorrowing, and we wonder what his future religious development was. He refused to condemn the sinful woman, a situation that called for condemnation if anything would. He refused to be set up as a judge as to the right between two brothers. What a flood of light Jesus' attitude to a growing personality throws upon our own short cuts in developing character!

The March Journal will contain an Easter play entitled "The Suffering Servant," by Dorthy Clarke Wilson.

Is There a Place for Ritual?

A Suggestion for Worship in Children's Departments

By Mary Alice Jones

THE question, "What is worship?" has been asked many times, and a variety of answers have been suggested. We shall not attempt to define the term, nor discuss the theory of worship. Rather, we shall suggest one approach to the problem of helping boys and girls enter into an experience of real fellowship with God.

In a spirit of reaction from the formalism and elaborate remonies of the older churches the religious bodies which ve developed in America have tended toward the exeme of a bare "meeting house" and complete informality worship. Gradually, however, beauty and significance e being put into more recent church buildings, and there a definite trend toward an orderly service of worship in en the denominations as "free" as have been the Method- and Baptist bodies. In some instances this is confined choral responses, offertory sentences, responsive prayers, d the like. In other cases, it has been developed into elaborate service, worked out with great attention to usic, lighting, and color.

That this is not a passing fad nor a cloak to cover a ck of fervor, as some have charged, seems clear. There a fundamental reason for this new interest in symbolism. is helpful in apprehending truth. One scholar assures of the value of symbolism in these words: "It was with e appearance of the symbolizing activity of the human ind that the human race first rose above the absolute ro point of civilization, and lifted itself above the level animals." A pastor, greatly interested in the develop- ent of symbolism, says, "The person who claims to have interest in symbolism talks nonsense. Some sort of mbolism is necessary to communication of any kind. eightened and pictorial symbolism is necessary to vivid d forceful communication. Religion must communicate elf by beautiful and powerful symbols."

What influence should this movement have upon the orship in the children's departments of the church? We ar a great deal about the value of informal worship in ese departments; the relation of God to the experiences thin the group in a simple, direct fashion. Of this we ed, not less, but a great deal more. An alert and sympaetic leader of children knows when the moment has arved for a brief expression of gratitude through a song or ayer, even though the children be in a most informal osition or engaged in vigorous activity. In the midst of study enterprise, a construction activity, a fellowship perience, or a play period, there may come opportunity r leading the children in sincere and meaningful wor- ip. Few leaders of children have realized the possibili-

CHAPEL, FIRST PRESBYTERIAN CHURCH, CHICAGO

ties of religious nurture in this form of worship. In no sense is there conflict with the plea for informal worship throughout any session in the suggestion that a simple service may be helpful in the primary and junior departments.

Instead of substituting for the informal worship throughout the session, such a service gathers up and makes more permanent the impressions. It is not necessary, nor, indeed, desirable, that such a service should have a place in every session. This would tend to an undesirable rigidity of schedule, and a mechanical repetition of forms. But, if held with frequent irregularity, such a service may become very valuable.

The primary purpose of such a service of worship is to direct the attention of the group toward God, to make his presence real. The worship programs which have been frequently used in the children's department have, in the effort to get close to interests of the children, frequently failed to lift them above themselves. They have been confined too exclusively to songs and stories which center attention on the children themselves rather than on God. This, of course, is the result of a reaction against the type of material which had no relation to man and his interests. But is it not probable that there needs to be a balance between the two elements, rather than an over-emphasis upon either? Not experience unrelated to God, not God unrelated to experience, but each in the light of the other should be our purpose. A well-ordered program, composed of a sequence of "numbers" each interesting and worth-while, may yet fail utterly as a medium of an *experience of worship.* Running an errand may be an act of worship when a child rejoices in this opportunity for cooperating with God's plans for a happy world; but

is he likely to have this attitude toward his every-day experiences if there has never come a quiet moment when the presence of God has been made very real to him?

The use of simple liturgical elements in the service of worship may, we think, help to develop a desirable God consciousness. Little children of beginners' age have a delightful unself-consciousness in their worship. They say whatever occurs to them, simply and sincerely. But when they reach the age of seven or eight they begin to feel a certain shyness about expressing their religious aspirations. And when they become ten and eleven this hesitation has become more noticeable. Spontaneous expressions of gratitude to God, or of petition for his help become less frequent. To force upon these children the necessity of expressing gratitude through extemporaneous prayers is a serious matter. Realizing this, most junior leaders and many primary leaders have themselves led the prayers, attempting to express the thoughts of the children as these have been revealed through conversation. Though satisfactory in many ways, this plan has its difficulties. Such a prayer frequently becomes rather long, since the children probably have expressed several thoughts during the session which the leader feels it desirable to include. A long prayer, even when expressed in language which the children can understand, and voicing the aspirations which they themselves feel, is difficult for them to follow. In our Protestant churches the eyes are closed and the heads bowed in prayer. In this position it is easy for attention to wander. Consequently the plan of developing a responsive prayer has been worked out in many primary and junior departments with marked success.

In this type of prayer the leader expresses the aspirations of the group along one line in a brief sentence or two, and the group responds with a musical refrain or a memorized sentence. For example, in a prayer of thanksgiving in December the following order was used in a junior department:

LEADER: Father of all mankind who giveth to thy creatures all things rightly to enjoy, for the coming and going of day and night, for the march of the seasons, for the over-repeated miracle of growth by which all creatures are fed,

UNISON (*Musical Response*): "Father we thank thee
Father we thank thee,
Father in Heaven
We thank thee."

LEADER: For the months of the year, each with its own joy and its own way of speaking to us of thee,

UNISON: "Father We Thank Thee."

LEADER: For this last, the dearest month of the year, because during its days we celebrate the birthday of Jesus,

UNISON: "Father We Thank Thee."

The great advantage of this type of prayer is that it helps the boys and girls to make the expressions of the leader their own. The unison response gives them a real part in the prayer, while relieving them of the embarrassment of attempting to find words to express their thoughts. At the same time such a response helps them to keep their attention on the thoughts being expressed by eliminating the rather long period of inactivity and by breaking up the prayer into brief expressions.

Responsive readings, if selected with care, serve a similar purpose. They help the children to clarify their own thinking by the use of a well-worded poem or psalm or prose passage, and give them a "language of worship." Of course, if the words and the sentiment of the passage are far beyond the experience of the children such a service is valueless; but if they are well-chosen they may be a means of enriching greatly the religious experience of the child.

Such responsive services will draw heavily upon the memory material which the children have learned. Indeed, one of the primary purposes of learning such material is that it may be used in just such ways—to express the child's own thoughts and lead him to nobler thoughts. Each time it is so used, if properly interpreted, the passages become more meaningful.

The great difficulty which one faces in attempting to build such services is that there is such a paucity of good liturgical material which can be used with children. There are few "models" for leaders and children to follow. Consequently there is a danger of drifting into the use of the adult phraseology which has come to us in the rituals of the churches. This will defeat the purpose of the plan, and cripple the religious development of the children. Even at the risk of using materials that are imperfect from the literary point of view, the leader should be careful above all things that the materials do say what the children want to say in a way that they can say it. The departments in which this type of material is being used most successfully are those in which the leaders and pupils together work out their own materials, using memory verses and poems found in their lesson materials, favorite songs and hymns, and, in many instances, creating their own prayers, poems, and responses. This is an activity into which the pupils often enter with unexpected whole-heartedness, and which they carry out with surprising effectiveness. For example, the following responsive reading is quoted:

LEADER: No man liveth unto himself.

RESPONSE: There are friends who help to make games more joyful;
There are teachers who help to make learning more pleasant;
There are parents who help to make all of life more happy.
All of these, and many more, we see in a day; and lonely, indeed, would we be without them.

LEADER: Bear ye one another's burdens, and so fulfil the law of Christ.

RESPONSE: When others are hurt, or sad, or friendless;
When others are tired, or sick, or, poor;
Let us show a friendly spirit and help where helping is due.

LEADER: Be ye kind one to another, tender-hearted, forgiving one another.

RESPONSE: What does it mean to be a friend?
To share a game or a lunch or a book;
To give another the choice of the best;
To take a part of the hardest work,
And do it without complaining;
To hold no grudge for an unkind act;
And to play the game without cheating.

Beginning with responses sung in a call to worship and offering service, many of which are available, the development of the order of service should be gradual as the pupils come to understand its purpose and to enter into its meaning. Never should it be allowed to become elaborate or stiff. Even when there are several liturgical pieces—a call to worship, a responsive reading, a litany, an offering service—the program need not be rigid. Between each piece, before each hymn, there should be friendly conversation, leading up to the use of the materials as a means of expressing desires and aspirations that have been stimulated.

In the minds of many workers with children there has

(Continued on page 47)

Let the Children Praise Thee

By Clara Beers Blashfield*

A LITTLE group of six-, seven- and eight-year old boys and girls came together to worship. They had come to spend the summer, or a part of it, at a beautiful ce in the east—probably no three children from the same y. Their varying background made it extremely diffi- lt for the leader to choose ready-made materials for the st few Sundays. What, she asked herself, will there common to all these children of all protestant denomi- tions and from all over the United States? She knew ere would be a few songs, poems, and verses known by any of the group, but perhaps no materials suitable r use during the summer months in this particular uation.

One thing, however she knew to be true. There was obably no child in the group who did not like to do ings, who didn't like to create, and who didn't know w to play. To lead these children to praise and worship od through creative activity of some sort seemed the lution.

"Expression," the leader remembered having read some- here, "is the outcome of love and enthusiasm and can- t exist until there is an unselfish, spontaneous, uncal- lated joy in the doing." This, she thought, means that ere must be in the group, first of all, freedom, spon- neity, enthusiasm, and an "at homeness" with each other. er first problem then, was to create if possible this eling amongst the group of children, strange to each her and to her. Considerable time was spent that first nday in just getting acquainted, in fellowship with ch other, in saying and in singing "good morning to u."

One thing all had in common, and that was the beautiful rroundings. When God's beautiful gifts were men- oned, there was probably no one in the group who did t think of the lovely lake, the trees, and the flowers. ecause the leader had discovered some fragrant wild ses, she shared them with her group, and not only the wers themselves did she share but also MacDowell's vely tone picture "To a Wild Rose" which she explained as the kind of picture this artist had liked best to make. e spoke of pictures which we may create, sometimes ith crayons, sometimes in tone, and sometimes in words, d in other ways, and she asked how many in the room ked to make pictures and what kind they enjoyed doing st. Then they listened again to MacDowell's tone pic- re after which they stopped and said "thank you" to od for roses and for artists who make lovely pictures r us.

After the group had enjoyed the roses and the music cture of the wild rose, they decided to play a game. hey decided to play the game, "I am thinking of one of od's beautiful gifts." After the game, what song so propriate as the one, "All Things Bright And Beauti- l" which many of the group happened to know. All ho did not know the song were asked to listen this time those who knew it sang. Together the group talked

DRAWING SOME OF GOD'S BEAUTIFUL GIFTS

about the beauty all about and the leader repeated for them Nancy Byrd Turner's lovely verse,

> Praise to God for things we see
> The growing flower, the waving tree,
> Our mother's face, the clear blue sky,
> Where birds and clouds go floating by,
> Praise to God for seeing.

The leader then told the story of "Little Trot" who was "eyes" for a dear old lady with whom he went riding, telling her about every lovely thing he could see. They spoke again of the beauties on every hand and quoted the verse, "He hath made everything beautiful in its time." The leader asked if they would like to tell God of their happiness in the beauty of the earth and in being able to *see* these beauties all about them. They made all the suggestions for the prayer and thus it was truly their very own as it was voiced for them by the leader.

On future Sundays there was given greater opportunity for creative expression. Church school began with the entrance of the first pupil. Usually two or three children came together and with the leader these earliest children planned the placing of the flowers and pictures the leader had brought, and frequently they rearranged bits of furniture in the room. Then they, with the other early comers, gathered about the piano and listened to new music, sang songs or, under the leader's direction, created their own. "Thank you for the World so Sweet" by Shields and the verse "He giveth us richly all things to enjoy" were stimuli sufficient for Mary's lovely original tune and melody "Thank you for the flowers and trees, Thank you for the birds and bees." After more children had gathered, they took their places, and again the leader quoted, "He giveth us richly all things to enjoy," which this time was the stimulus for the drawing with crayolas of some of God's beautiful gifts which we may enjoy, and of which we wish to tell some of our friends who haven't the privilege

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of seeing so much of beauty as we are enjoying. They suggested that all the drawings should be put together into one booklet and the verse "He giveth us richly all things to enjoy" should be printed on the cover. They decided to send the booklet to a near-by hospital for other children to enjoy.

"Praise to God for things we see," was followed by the second verse, "Praise to God for sounds we hear." This at once brought to mind the lovely bird songs to which they had been asked to listen. "A Day with the Birds" (Columbia record number 3118) was the record the leader used at this time, and the children sat in rapt attention as they recognized many of the birds. This reminded the leader that not only birds but also boys and girls can make lovely music. They sang together Mary's song of thanks and it was suggested that each child make a little song of praise and be ready to share it with the others the next Sunday.

In speaking of the lovely sounds we hear, we do not forget the different types of music to which children may learn to listen and to respond. This group expressed themselves on future Sundays frequently as they listened to "Alceste" by Gluck, the processional that says "go to church" and the marching in time to "Alceste" was very different from the way they expressed themselves as they marched at another time to the Tschaiskowsky march of the toys from the Nutcracker suite. This is indicative, of course, of the kind of response that is gotten from these distinctly different types of march music, one a game, the other devotional in tone and content. The types of rhythmic action are absolutely different, yet each a march. Children quickly learn to read into music something of the message the artist musician had intended to convey. Music need not remain to the child an unknown language, particularly so, if children are constantly encouraged at home and school in creative expression on some instrument or in melody or rhythms. The way children react and express themselves in some sort of activity indicates again the natural tendency to create.

If it is possible when necessity demands it, as in the case just cited, to resort to the child's creativity, it surely is possible in a normal local situation to expect at least as much of a group who have had somewhat similar background material. The difficulty may be that it seems such a simple matter to use the ready made materials, which wisely selected may also express children's worship experience, but which calls for little actual creativity on the part of anyone in the group. As a matter of fact it really is much easier for the very young child to improvise than to learn a set melody, and it is not a very difficult matter in small groups to guide their haphazard experiments into tuneful melody. This also applies to the original story. Children enjoy original composition and much work of interest and real value is being done in the church schools in encouraging the child to finish a story of which he has heard only a part.

It is splendid when the home is cooperating with the church school. Letters sent to the homes explaining what we are attempting to do with the children and asking the cooperation of the parents in this activity are indeed helpful. Frequently children bring to the teacher their songs or poems they have created, the games also and the rhythms which they have made up alone or with other children. Margaret loved to make up new games and frequently liked to lead her little friends in these activities. Helen was full of a rhythmic sense and created in that field, while Lester spent much of his leisure making verse. Lester lived on a farm and his poem written at home about the spring was done at the age of eight, entirely without assistance.

"Spring"

See the grass is getting green.
Flowers and birds will soon be seen,
The bees do nothing but hum.
Oh, I am happy! Spring has come.
The men are getting out their drills
And planting grain on fields and hills.
We're planting gardens. Oh what fun!
I am happy! Spring has come!

Lester's verse may be a bit unusual, but none the less meaningful was Ellen's song which she sang as the family walked out into the woods one joyous spring day.

Oh, the trees, the great big trees
How thankful I am to God for trees!

Elizabeth, eight years old, watched the rain a long time. Finally she wrote the following verse:

Patter, patter go the rain drops
On the window pane
Children think that it is fun
To play out in God's rain!

Here is another written by an eight-year-old:

"Snow Flakes"

Do you know what the snowflakes are?
They're little tokens of a star;
'Cause when in heaven a star gets broken
God sends us down this little token.
The snowflake is a flake of love,
So we'll know what they use above.

Marjorie, age six, improvising on the piano called to her mother one afternoon to come and listen to her church song she had made "all on the black keys." It sounded so like bells that later she thought of the following words as suited to the music:

Hear the church bells ring.
And hear the people sing.
Ring bells, ring,
People sing.

Marjorie was praising God through music that was her own creation. Possibly she experienced the feeling of worship and reverence for the church more really than when she sang "The Church" by Gaynor, or "Church Bells" by Patty Hill.

Another way in which children may praise God creatively is in the making of a play. A little group met frequently with their leader in her home. It was nearing Mother's Day and they were making plans. They had so much joy in anticipation that one member finally said, "Let's make up a play about it." The little play was written, a dramatization showing how a group of three or four children planned a joyous surprise for mother for Mother's Day, but had such pleasure in doing it that they planned to let every day be mother's day, or at any rate to plan as often as possible to do something nice for mother. (This play may be found as written by the children, in *Children's Leader* for May, 1929.) The creating of the costumes to be worn in the dramatization, the discussion of plans for sharing their production with another group, as well as the actual working out of the lines of the play in which someone has acted kindly or has made some sacrifice, fascinate the child and help him

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Using Rural Values in Children's Work

By Mrs. Palmer Burgess*

HOW can we best realize the goals and emphases of religious education of children in our rural schools? These new emphases are worth noting, they open a new era for rural work—the meaning a Christian program; the needs of growing persons; rld brotherhood; a Christian society. How little we rd at the recent International Convention in Toronto, ere these goals were set forth in a constructive program, ut some of the notes so loudly sounded in other con-ences. There was less emphasis given to matters of ganization according to an elaborate plan which goals the past made rural workers feel that at best they could ly be pale, insufficient copies of their larger sister hools whose large numbers thrived in complicated or-nization. The meaning of a Christian program can developed in any group, irrespective of its size; Chris-n education develops through the experiences of daily e no matter what type of community may compass it. e meanings, values, and skills acquired by growing rsons, and the building of a Christian social order thin our community are problems nation-wide. Broad-nded friendliness toward other peoples need never be nfined within the limits of any municipal borders.

Rural children's workers need first of all to be thor-ghly convinced that they have quite as good chance to velop and carry out a program of Christian education any other group. For so long they have considered emselves to be working under almost impossible handi-ps, trying to copy as far as possible the comprehensive rograms of larger schools, and they have not seen or easured their own intrinsic values and opportunities. he fact of the matter is, that no one type of community as a monopoly on liabilities or advantages. Each has ough of both to be concerned about, without trying use or overcome those of others.

So, forgetting the impossible goals we failed to achieve the past, let us begin anew with our schools as they are, d find out methods of developing the new emphases with ildren in the rural church.

Have you realized to the full, the friendly, familiar at-osphere of the rural school? Is it not reminiscent of e small closely knit group who worked with Jesus? sus occasionally met large groups, but his real intimate aching which moved the world was purposely done with chosen few. In small schools we may know our fellow-orkers and our pupils in their daily experiences, and ith them we share common interests, common friends, d common problems. What greater opportunity could e have for the development of that desired Christian cial order in miniature and for that intimate knowledge f our children's lives and interests so essential in our ew creative, experience centered work?

We know that five-year-old Frank is afraid of dogs, at Frances was visiting at her aunt's in town last week, at Mary's mother is trying to get Mary to be more interested in playing with other children, instead of reading so much of the time. We are able to find out whether Lester is growing more thoughtful through the lessons we have been using this quarter; if Janet is more helpful at home. These things are of infinite value to the teacher.

The Christian family, normally, is made up of people of various ages, some mature, others young and more or less dependent. They all share the family life. The community is made up of people of different ages trying to live together. The small school may resemble the family group, and through enlarging the cooperative training of the family, prepare children, youth, and adults for Christian social living in the community.

There are many practical ways of sharing the church school life, without ignoring the needs of growing persons. Why should not the program of the Sunday session be prepared cooperatively? The superintendent and a committee including teachers of younger classes can plan their programs a month ahead. In each session, every class may have some share. One class may contribute a new song or hymn, another a memory selection, a third a class prayer, a fourth, a story or piece of poetry, all chosen for the theme of the program. Perhaps, later on, a junior class might prepare a larger part of a session program, or all of it, once, say, in six weeks.

Then there are so many opportunities in friendship projects. Perhaps in a near-by city there is a hospital with many sick children and older people in it, who would be made so happy with baskets of fresh growing things from our farms and gardens. One rural school packed a large hamper at their Harvest Home Festival for a hospital like this. Each child brought something to put in it. Another prepared a gift for a Preventorium. Most of the children brought a new laid egg apiece; a few, golden pats of butter, others, harvest apples fresh from the trees. How happy the recipients were! But not quite so happy as the rural school—children, youth, and adults—who shared in giving it.

This sharing with more mature minds in common purposes is a most effective educational process, and need not in any way prevent each class from initiating and developing other plans peculiarly their own. Within each class group there will be enterprises for its members as in other types of schools, providing for age-group needs.

Away from the bustle and complexity of larger communities, we are close to God's handiwork and processes in the natural world.

"The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell,
I see him pass."

"This is my Father's world,
The birds their carols raise,
The morning bright, the lily white
Declare their Maker's praise."

The glory of starry nights, the passing beauty of clouds, the rapture of bird music, all speak of God. The coming

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*Director of Religious Education, Dominion United Church, Ottawa, ntario, Canada.

World Friendship in Vacation Schools

By Mabel Garrett Wagner*

THE Philippines seem so far away that our children wouldn't be interested in them, would they?" queried a teacher in a vacation school staff conference.

"And yet will we ever develop friendly feelings between races until we acquaint the children of the world with each other?" asked the principal.

The first teacher partially agreed, but still insisted that there was no natural point of contact between her children living near the Atlantic ocean and the Filipinos.

Vital discussion and thought followed, as everyone began to consider the possible points of contact there might be. It was discovered that among the islands' exports were bananas, bamboo, rice, melons, pineapples, cocoanuts, sugar, and exquisite embroideries, and what child is there who does not enjoy one or more of these products? Older boys and girls read about the islands in daily newspapers or the magazines. For instance, in *My Weekly Reader* for September 26th there is a picture of Filipino Boy Scouts, and a letter describing their help in clearing up the land after a typhoon. Children who have access to such reading gain some information about world affairs. In an age when international affairs are on such a keen edge, should we not educate our children to some understanding of the interdependence of one country upon another in the world today?

Years ago the civilization of the world was agricultural. Everywhere people farmed their lands, grazed their flocks, and used crude water wheels or windmills for power. No whirring of belts, no noise of machines, no power from engines, no factories! People lived without the industries and trade of our modern world. Each group supplied its own needs, and all this kept them apart. But today in our industrial civilization every part of the world depends upon every other part. Hardly a nation or people can be mentioned from whom we do not get food, clothing, or articles for our homes. Next to personal relations, these products are perhaps the most vital approach for little children, who as yet know little of art and literature, to become acquainted with an unfamiliar land. After looking at a curio or handling a piece of brass from India, the child's first question is, "How did they make this?" Immediately the teacher can tell stories of native crafts and how the people live.

After a leader is convinced that the needs and wants of our children are partially satisfied by food and clothing from other countries, the next step is the selecting of a particular country with some of its specific problems for study. In some parts of the United States there is a strong race prejudice against such groups as the Mexicans, Filipinos, Chinese, Negroes, and Italians. The desire to overcome this racial antipathy would be a very good reason for selecting any one country. In casual or informal conversation a teacher may observe racial feeling in remarks similar to the following: "I hate Italians, they fight with knives," "Chinese eat rats," and "Mexicans are wild, they carry guns to shoot people." If such statements are representative of the prejudices of some of the children, they would serve as a lead. Material would then be selected which would help in the solution of these problems. The courses published by the Friendship Press offer such material and helps.

In the past, many church school teachers have been satisfied to have a so-called missionary lesson one Sunday a month. With small children, however, it has been noticed that such a plan leaves too much time between each session. Children forget from one month to another. There is no opportunity for further study or development of projects. From an educational point of view a short consecutive series is more effective than the one Sunday a month plan.

While the consecutive series is perhaps the most valuable during the school year, we must be aware of the opportunities which the vacation school offers. When boys and girls become interested in a certain race or country, they have time and opportunity to carry out worth-while investigations and enterprises in a summer school. Their work has the added impetus of the carry-over from day to day. Let us consider definite possibilities of the vacation school for missionary education.

The launching or beginning of any enterprise should be carefully prepared for. Children cannot respond in any creative or original manner if the materials, environment, and teacher's help are meager and barren. Some of the recent textbooks on world friendship which have been based on actual experiences with groups of children reveal many interesting and suggestive methods.

Stereoptican pictures, magazine pictures, and pictures on various countries furnished by libraries arouse questions and discussion.

The daily experiences of the children often offer a natural beginning. If there is a lunch period which includes "cocoa or a chocolate wafer, the teacher might say, 'I wonder where the chocolate came from.' Pictures of cacao trees, drying of cacao beans, and a story telling how Columbus took a few cacao beans back to Spain as curios," [1] could be one approach to the study of the West Indies, for instance.

The author of *Sugar is Sweet,* the junior home mission course on the West Indies for 1930-1931, suggests that the "teacher should have on hand pictures relating to Haiti, several winter cruise booklets of steamship companies, and other illustrative material. Pictures of Columbus are to be found in school histories or geographies. Examples of West Indian pottery or handmade baskets may be shown.

The teacher may encourage the children to look at the pictures, books, and pamphlets, and to tell what they already know about the Caribbean Islands. After a few minutes of such informal procedure, she might direct their attention to particular items dealing with Haiti, the country which they are to become familiar with first. The children should be led to contribute facts and impressions.

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[1] Wagner, Mabel Garrett, *Children of Sea and Sun.* New York, Friendship Press. Page 6.

Then the group might organize into sub-groups for arranging erial to advantage around the room. One group might select s from travel folders and mount them on an easel. Another up might select pictures having to do with Haiti and place n on the walls or arrange them in a portfolio. Curios can be mbled by another group...Many suggestions for making an active current exhibit or display will no doubt be offered, and children should be urged to bring in articles from time to e. If there is available a person who has been in the West ies, it would be interesting to plan now to consult him.[2]

Besides beginning with pictures or a story, some teachers e found that a trip to a museum, shop, or dock which articles from the country to be studied, is fruitful; ile others open a new unit of work by playing native mes, music, or exhibiting curios. The resources of community and the age and interests of the children uld be analyzed before planning the approach to a rld friendship project.

To the leader and children who are interested in crea- work in discovering and executing satisfactory enter- ses, the field of world friendship offers fascinating and ver-ending possibilities. The wide variety of skill d activities which enter into such units of work is sug- ted in a written observation of one vacation school rker:

visited a vacation school, and while there, obtained a good line of handwork for a missionary project. The director told that the children had chosen to visit various countries on a gic carpet. Each group in studying the country they were to it had discussed three questions. First: What can we do to p us know these people? If we are to visit them, we ought understand them. In this connection they had made charts, scrap- oks, and villages showing the life of the people. Second: What we do to show we are their friends? Pictures, letters, and ts of various kinds had been made. Third: How can we help r parents and playmates to understand and like these new friends ours? Answering this involved exhibits, programs, and parties. e handwork included invitations, announcement posters, favors, corations, place cards, marionettes, peepshows, villages, caps and hes for dramatization costumes, and arrangements for exhibiting ndwork made previously. This school was buzzing with activi- s and enthusiasm.[3]

Each country with an old civilization has preserved its n designs and color schemes, particularly in handicraft jects. Our children's sympathies and appreciations e broadened as they study and attempt to do this same ndicraft. In one primary course on the subject of exicans living in the United States the author says: here is sure to be a special interest in the Indian rugs d sarapes of Mexico. . . . Various tribes of Mexican dians have designs peculiar to their own groups which ay be easily recognized from the others. The children ll enjoy weaving small striped sarapes, using the fre- ent combinations of green, white, yellow, and red. At- active effects may also be created on paper with par- etry designs of some of the more elaborate patterns."[4]

In a vacation school one has few of the limitations as time and kinds of activities which often control the nday work. Perhaps short excerpts from teachers' cords of a wide variety of activities would prove sug- stive.

Parties

One group which has been studying Latin-speaking Americans nted to get acquainted with some of the native people. It was und quite possible to extend an invitation to the members of a nior Mexican club to be guests of the First Church children at picnic in a mountain park not far off. The young hosts arranged e menu, a schedule of games, autos for transportation, hours of departure and return, and every detail . . . A fine lunch, games in which everyone had a part, and a hike did much to establish the new relationship. "We went out," reported an adult leader, "as Mexicans and First Church children; we came back just boys and girls together."[5]

Map Making

Older junior boys and girls have made various kinds of maps as, for instance, a picture map of India. An outline of the country is drawn on large sheets of wrapping paper, and then the native activities and sections illustrated with pictures or drawings. One teacher whose children were studying the West Indies reports: "I showed a piece of oilcloth and asked the children if they would like to make a map. The blue-green color appealed to them . . . The different islands were traced on the oilcloth from patterns previously made."[6]

Dramatization

One can hardly think of a field which lends itself more to spontaneous dramatization and plays than the study of the life of other peoples. A simple but effective type was carried out by one primary class in the closing program:

Pantomimes of the following activities peculiar to the Philippines:

Picking cocoanuts and chopping off the husks. Three boys.
Making a bed.
Woman carrying basket on her head.
Men sitting on their heels, talking. Two boys.
Pounding rice. James and Arthur.[7]

A BUSY WORKSHOP

After children have heard stories, studied pictures, and discussed how people live in other countries, they will play at being Cubans or Japanese as freely as they play school, American store, and house. One primary group became so engrossed in the country life in Cuba that, with the aid of the church janitor, they built and thatched a one-room hut large enough for children to get inside. The house itself called for the playing of home scenes which included mother cooking, father going to the fields, children playing, caring for animals, and other chores. To the children it was only playing Cuban house, but when the teacher recorded the conversation, it took the form of a dramatization.

For the playlet as worked out, see page 89 of *Children of Sea and Sun.* Any leader who desires helpful suggestions along this line should read *Informal Dramatization in Missionary Education* by Elizabeth Miller Lobingier. This pamphlet may be obtained for twenty-five cents from the Missionary Education Movement, 150 Fifth Avenue, New York City.

Among the other activities rich in possibilities for vacation school world friendship projects are block printing, puppets, games, original poems and stories, charts, books, and the making of native villages.

When missionary education is carried on by free activity, the children's attitudes and feelings have a chance

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[2] McConnell and Forsyth, *Sugar is Sweet.* New York, Friendship Press. ge 48.

[3] Stooker, Wilhelmina, *The Missionary Education of Primary Children.* w York, Missionary Education Movement. Page 86.

[4] Means and Fullen, *Rafael and Consuelo.* New York, Friendship Press. ge 91.

[5] Hutton, Jean Gertrude, *The Missionary Education of Juniors.* New York, Missionary Education Movement. Page 65.

[6] Wagner, Mabel Garrett, *Children of Sea and Sun.* New York, Friendship Press. Page 85.

[7] Cavell, Jean Moore, *Filipino Playmates.* New York, Friendship Press. Page 99.

Parental Education in New York City Churches

By Evelyn Tyndall*

"WHAT can we do?" asked one of the members of the Women's Committee on Religious Education that had met for the first time to consider the Religious education of children. From seventy-five churches of Greater New York, representing six different denominations, these parents had come to face their common problems.

"Would you like to have study groups for parents next year?" asked the chairman, and after some discussion, thirty-six of the group promised to register should such classes be formed.

This was the beginning of a movement, two years ago, which has continued to grow until over five hundred parents have been meeting during the past year in the church groups in different sections of New York City—studying the child and his religious education.

"What has been done today in your home that contributed to the children's growth in character?" asked the leader at the first session of one of these classes.

Such varied responses came from the group that many immediate problems were discovered—problems of obedience, temper tantrums, and children's fears. The attitudes of the parents were also discovered through this informal procedure. These responses helped to determine procedure for the following sessions, for it was always the aim to meet the needs of the group and follow their interests rather than to follow a course definitely outlined beforehand.

Sometimes half the period was used for the presentation of a subject and the latter half devoted to discussion. As the underlying principles were discovered and applied, parents found solutions for many of their individual problems. The areas of interest which have been studied are as follows:

1. Parent-child relationships—including problems of habit formation, obedience, Punishment and rewards, etc.
2. Religion—children's questions, children's prayers, and the use of Bible stories.
3. Sex—parents' attitudes instruction, etc.
4. Home life and family ideals.
5. Mental and physical health.

Organizing a Parents' Class

Several problems confront a church or group of churches when the organization of parents' classes is considered. What would seem to be the four major ones can be only briefly discussed here:

1. *Forming a representative committee.* The first step should be the formation of a promotion committee made up of two or more representatives from each of the churches that are to be invited to cooperate. Needless to say the one who is chosen chairman of the committee should be most enthusiastic about the plan.

If the class is to begin in the fall it is well to have a preliminary meeting of the committee in the spring to make plans for the location and promotion of the class and to secure a leader. If an address on the subject can be given at this preliminary meeting the interest of the members of the committee will be stimulated.

2. *Finding the right leader.* If possible, it is the best to discover leaders already trained rather than to attempt their training. The leader should be one who has had technical training in religious education and recent study in psychology, parent education, and methods of group discussion. As a rule the best leader is one who has had the experience of being a parent.

3. *Securing financial support.* Many groups which really desire a parents' class are hindered on account of the expense. It is best to get the most highly trained leader for the group regardless of expense. In New York City a registration fee, varying according to the situation,

Delapanche Courtesy, *World Call*

GUIDANCE

*Director of Children's Division, Greater New York Federation of Churches, New York City.

n $1.00 to $2.50, was charged for each parent regis-
d. If this is insufficient for the salary of the leader
ay be possible to have the difference underwritten. Un-
btedly it is best that parents should pay for the course.
group attaches more value to the class if there is a fee.
New York City it was possible to have these parent
ups included in the work done by the Federation of
rches under Columbia University Extension.

Registering the parents. After preliminary plans
e been made a small pamphlet should be printed con-
ing such items as:

a) Reasons for such a parents' class.
b) Dates the course is to be held.
c) Length of the session.
d) Leader chosen.
e) Fee for the course.
f) Names of the churches cooperating.

s pamphlet may be enclosed with the invitations sent
to each parent. Better results can be obtained in this
than in passing out circulars in the churches or hav-
them taken home by children.

Registering the Parents

fter the preliminary plans have been made and the
rest of a small representative committee secured, the
test difficulty yet remains—that of getting all the par-
interested enough to register. Some parents feel a
l but object to joining a class; others have no felt need
such a class; a small group, usually the best educated
nts, welcome the idea. To reach all parents who ought
ttend, demands much personal work. In our expe-
ce, the following scheme for the promotion of the
s has been used with the best success.
the class is to deal especially with children's prob-
s, make a list from the Sunday school roll, of all
nts who have children in the cradle roll, beginners',
nary, and junior departments. Suppose there are one
dred parents; if five committee members are willing
ive some time in interesting these parents, let each
ker take responsilibity for twenty parents and write
te to each one enclosing a printed pamphlet describing
course. This letter should be followed up with calls
l parents are registered.
some communities personal letters are sent out by
pastor to the parents and a notice of the class in-
ed in several numbers of the church calendar.
is well to have the local newspaper feature the class
prominent way.

Plan of Procedure

has been found pleasing to most groups to plan the
nts' classes for a series of six weeks; meeting once
week—in the afternoon or evening, according to the
es of the group. If it is planned as a standard course
. 109 of International Course) each session will be
hundred minutes in length. The double session seems
e satisfactory than a one hour session which is too
t for presentation of a subject and discussion also.
e work done by the group has been satisfactory, Inter-
nal credit may be obtained.

o one textbook seems adequate for such a group
ough *Parents and Their Children* by Moxcey or *Parent-
l and the Character Training of Children* by Galloway
t be suggested.

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The Workers' Conference

A plan for using the February Journal as a basis for a program for the workers' conference

LET us assume that proper provision is made for announcements of the meeting, a supper, perhaps, or some other social period, an opportunity for group worship, and departmental conferences if any are to be held. The suggestions given here refer only to the educational program in which the whole group may engage. The time allowed for this program should not be less than sixty minutes, and more if possible.

Since the emphasis in the February issue is on children's work in the church school, this is the time for your church school to give an entire workers' conference program to the needs of the children's grades. (Young people's work and adult work will follow in March and April.) Thus may the thinking of the entire workers' group center on the work with children—and with real profit.

The plan may be followed of asking all the workers to read up on the the entire issue, or certain ones may be assigned given articles, and asked to make "reading reports" when the topics to which they pertain are discussed.

The following topics lend themselves to treatment with the material furnished in this issue. Select the two or three which will serve your needs best.

1. The Nursery Department
   - (1) What is the purpose of a nursery department and how may it be most effectively conducted?
     Bowman, "Organizing the Nursery Department"
2. Worship in the Elementary Grades
   - (1) How can children best be led to worship?
     Moore, "Some Beginners' Worship Experiences"
     Patterson, "Developing Primary Worship Services"
     (See also *How Shall I Learn to Teach Religion,* by Carrier. Harper & Brothers.)
   - (2) How may children enter creatively into the preparation of worship materials?
     Blashfield, "Let the Children Praise Thee"
   - (3) The place of ritual in the junior service.
     Jones, "Is There a Place for Ritual?"
3. Teaching the Children's Grades
   - (1) Jesus' method of teaching for teachers of to-day.
     Smither, "If Thine Eye Be Single"
   - (2) Teaching in a Vacation Church School
     Wagner, "World Friendship in Vacation Schools"
     (For various phases of the present-day life-experienced teaching see Carrier, *How Shall I Learn to Teach Religion.*)
4. How Large Should Classes Be?
   - (1) Is there a trend toward a single grade-group program?
     Foster, "A Junior Venture"
5. Securing Home Cooperation
   - (1) The Religious Training of Children in the Home
     Bowman, "Organizing the Nursery Department"
     Tyndall, "Parental Education in New York City Churches"
6. For Rural Schools
   - (1) What are the advantages and disadvantages of having a church school in the country?
     Burgess, "Using Rural Values in Children's Work"
     Vieth, "National Conference on Rural Religious Education"

A Junior Venture

By Virgil Foster*

A DELIGHTFUL combination of freedom and informality with orderliness and purposefulness," is the description that observers applied to a certain fourth grade church school group.

The entire fourth grade, with fifty-eight pupils enrolled, an average attendance of thirty-four, and a usual attendance of forty, meets as one group for the entire church school period of one hour and ten minutes. They conduct themselves as a single group in all their activities of fellowship, worship, study, and service. Their whole program is carried on informally, cooperatively, orderly, and happily.

The group meets in the "game room," which is used during the week by basket-ball teams and boy scout troops. The room has a concrete floor, concrete walls, and a plaster ceiling. The walls and ceiling are painted, but show the smears of the basket-ball. Radiators, steam pipes, and the basket-ball goals are all visible. This room is, however, made surprisingly attractive for use on Sunday, by arranging paneled screens, portable dado boards, a blackboard, posters, and a table with two candles on it. After a little experimentation, the screens have been used to segregate such portion of the room as is really needed for the worship service. The work tables are arranged in the other portion.

The leader is a lay worker who has had experience in church school work, but very little specialized training in religious education. Her aptitude is measured by her understanding of children, her personality, good judgment, common sense, her consuming interest in the job, her willingness to cooperate with the directors, and her grasp of the principles of religious education. She has probably worked and studied an average of ten or twelve hours per week in preparation for her work. Her very faithful helpers are two assistants, a secretary, and a pianist.

Officially the school opens at 9:30 a.m. The leader has been to the room on Saturday to arrange most of the supplies and equipment, and at nine o'clock on Sunday morning, she is on hand. Some of the pupils arrive early, so she makes it a point always to be well ahead of them. By 9:15 o'clock all of her helpers are with her. From the time the first pupil arrives, school begins. The pupils go first to the secretary, who marks them present on the roll. They then busy themselves helping to complete the arrangement of materials to be used. A number of things which the hands of a nine-year-old boy or girl can take care of are purposely left for them to arrange.

After discussion with the pupils, it was decided that it would be best to have definite tasks assigned for a period of time to each of a group of "helpers." An attractive little bulletin was made, and on this is listed the assignment of duties. This is changed from time to time so that every member gets a chance to help. As each pupil arrives he enters at once into this cooperative relationship with the leaders and with the other pupils. There is always plenty for each of the early arrivers to do, even though they may not have been assigned to a definite task for a particular Sunday.

Ordinarily as soon as the preparatory work is completed, the pupils turn to whatever projects they may be working on; but the program of the day is always flexible. Sometimes worship is held first; or it may be that they gather in a group for some instructions at the outset of the day's program.

All of the projects are actually a part of the entire educational program, and the work which the pupils do in carrying out these projects becomes an integral part of the religious experience of the group. Some of these projects have to do with missionary and other service enterprises; some of them have to do with the ideas and sentiments centering around the seasonal celebrations of the church; some of them express in tangible form what is being learned from Sunday to Sunday. Posters are made for use as decorations and as expressions of certain ideas or events which are central in the educational and worship program. A large birthday book measuring twelve by eighteen inches has been made, and in it is placed a page for each month of the year, fittingly decorated. On each page are placed the names of pupils having birthdays in that month. This plays a part in the social fellowship of the group.

Probably the most interesting project is the manual which each pupil makes during the course of the year. Each boy and girl has an attractively bound paper book of nine by twelve inches with forty-eight pages. In it is written the songs used by the group, the prayers which they use —some of them composed by the pupils themselves, and certain short ideas which form high points in the curriculum. A record of things done and projects carried out is made in the book. Bible quotations, poems, and whatever else that is of special importance is included. The result is a manual of worship, study, and work which represents the growing experience of the group and the individual during the year. It has progressive significance as page after page is filled.

If some of the pupils complete their work for the day a little before the others, the brief period of time at that point in the program is used by one of the assistants to lead those who are free in the singing of a new song, or perhaps a short supplementary story is told. As other pupils complete their work, they, too, enter into this new activity. In this way there is no opportunity for the group spirit to be broken by mischievousness or other unnecessary distractions—which could so easily happen at such a time. Nor is any pupil suddenly interrupted in his work to conform to a set schedule.

When the group is all together again, this spirit of harmony and cooperation breaks quite easily into worship. There is no feeling of "now we must stop this and start to worship." The transitional song or story has carried the spirit of work right over into worship. To the pupil,

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eed, there is very little consciousness of a transition m one emphasis to another.

The "worship" and the "lesson" are pretty well merged— roughly so, so far as the members of the group are con- ned. In this way the spirit of teaching is kept on the ne high plane as is that of worship, and the whole ex- ience of work, play, study, and worship is unified.

Quite often the whole teaching-worship thought centers und what the group is doing—in the building of its n Christian character and in doing for others in a Chris- n way. Stories, ideas, and lessons are brought into the mmon experience of the pupils as they contribute to group enterprise and to the personal development of individuals.

Throughout the program, the pupil is allowed to share the building of the group life. Conversation between leader and the group is carried on in a spirit of co- eration, and often a suggestion or remark from one of pupils will become central in the group experience of day.

Even though the leaders have spent many hours in paration for a particular session, it is not uncommon the whole trend of the day's program to be shifted in der to capitalize upon some unforeseen occurrence tak- g place within the group life. The leaders, in order to able to adjust themselves to any situation which may ise, prepare with a number of sessions in mind, as well a single Sunday. They have, on occasion, dropped out story or other material they had intended to use, and bstituted material which they had thought of using sev- l weeks later. The program of each session is linked a vital way, both to what has happened on previous ndays and to what is to follow. The whole program the year is dynamic with certain great purposes. The ocedure of any single day may have to yield itself to realization of these purposes through whatever situation y arise.

At the close of the session, the members of the group t away the supplies and such of the equipment as they handle. They gather up bits of paper and any other ss that has been made, leaving in their wake a tangible idence of spiritual cleanliness.

Perhaps the secret of this little fellowship lies in the irit of its leaders. They are a group of Christian women, iting their efforts harmoniously in a joyful enterprise— rmoniously to a greater degree than just goodwill. Each sharing in the work in the way that her efforts will count st. The head leader had experience and ability which ed her for taking the leadership. The first assistant s comparatively inexperienced, and came into the group cause of her interest in the experiment. She has de- loped during the course of the year to the point where e could take over the group if the leader had to drop out. e has shared in every phase of the program, and has ken the leadership on some occasions. The second as- tant and the secretary are joining in the work as ap- ntices, developing their ability and skill at leadership actually leading. Without attempting to carry re- nsibility which demands too much of them, these ap- ntices are able to make a genuine contribution to the up life; and they have the inspiration of sharing in a mmanding, enjoyable enterprise.

The forty or more pupils have entered happily into a igious group life which they feel is genuine. They are interested because what they are doing is vital. They have respect for the whole program because the organization itself anticipates a Christian group life. They are challenged to right living by the spirit of the leaders. They are enthusiastic because they share in the enterprise. They grow in religious experience because they are in the midst of a religious group, engaged in a happy effort to build a religious life.

The result of all this is a progressive experience of living in a Christian fellowship. It is the development of religious appreciation, religious living, religious service.

The Children's Work Professional Advisory Section

DURING the month of February a meeting of singular importance for the religious education of children in North America will be held. About seventy professional workers in the field of religious education of children will come together in the Children's Work Professional Advisory Section of the International Council of Religious Education for three days of conference and study. These women occupy strategic positions in the United States and Canada, being editors of children's publications, national denominational directors of children's work, state and provincial directors of children's work, authors of leadership training books for children's leaders, and professors of religious education of children in colleges and seminaries.

They meet annually to exchange experiences, to discuss proposed plans to be tried out, to hear addresses by those who have made significant contributions in their own or allied fields, and to build together a growing program of religious education for the children of this continent. In addition, there are several standing committees throughout each year gathering data on specific topics, such as moving pictures, peace education, temperance education, cooperation with other agencies, new books published during the year both for children and their leaders, important experiments that are being carried on in various centers, and the like.

This year, they will have as two topics of special consideration the emotional life of the child and the development of an adequate program for the nursery department of the church. Dr. Mary Dabney Davis, of the Bureau of Education of the Federal Government, will lead the group in the discussion of the emotional life of the child, the importance of adult-child relationships, the genesis of fear and prejudice, of faith and tolerance. President Edna Dean Baker of the National College of Education, the author of several important books in the field of religious education, will lead the discussion on the development of a program for the nursery department.

It would be heartening to anyone who is concerned over the present apparent moral and religious conditions to meet with this group as they consider how the religious education of children may become an increasingly vital instrument for the development of the Kingdom of God. The intelligence, the tireless devotion, the enthusiasm, and the spirit of mutual goodwill and fellowship in which they approach their task bodes well for the future. Such an approach to the direct problem of religious education in the modern world must bear large fruits.

Securing Delegates for Summer Conferences

By Dr. and Mrs. B. Strout Stevens

Since 1922 the Central Methodist Church of Brockton, Massachusetts, has sent seventy delegates to the International Young People's Camps and Leadership Schools at Lake Winnipesaukee, New Hampshire. The Board of Editors asked Dr. and Mrs. Stevens, in the light of their experience in this church, to give some suggestions which other churches might use in securing delegates to summer leadership enterprises.

THERE are a few general plans which any church wishing to send delegates to summer camps and leadership schools will want to follow. We are glad to share with others those which we have found most successful.

September is none to early to appoint a committee on selecting delegates. This group should be appointed annually and should be made up of members who feel the responsibility for selecting young people as well as adults who will be able to assume real leadership responsibility in their church school.

A definite financial plan should be made each year. This should include a specific amount in the church budget together with plans for raising funds. Organized classes may be glad to furnish part of the expense. For example, a class of seventy women in our church is establishing a permanent fund for religious education by setting aside ten per cent of class earnings until they have a sufficient amount to yield thirty dollars in interest per year. If application is made early enough, it may be that the state secretary can offer a scholarship. No doubt former delegates will want to have a definite share in the expenses of new delegates. From whatever source the money comes, let the delegates pay at least a small part of their expenses, for a person will value his experience more if he pays part of his way.

Various types of rallies will serve to interest the church as well as the community in the entire project. We have a "reminisk" party for all who have attended summer schools or camps to which prospective campers and students are invited. We have found a great deal of enthusiasm over a program based on "a day at Winnipesaukee." Tickets to such a program may be sold and the money added to the delegates' fund. Snapshots, slides, banners, movie reels, if they are available, and a camp album help greatly in creating interest and may well be used in a rally program.

The matter of publicity is an important one. The church calendar and local newspapers should be utilized whenever possible. Have former delegates write about interesting happenings and invite reporters to promotion rallies. In our case an industrial concern furnishes caps, arm bands, banners, and publishes our group picture in its magazine.

The matter of choosing delegates is indeed an important one. The purpose of leadership schools is to train for leadership, and so it is unjust to the church as well as to the camp or school to send delegates who do not have leadership ability. Needless to say delegates should be chosen early so as to avoid vacation and financial difficulties. Select healthy, teachable, cooperative, steady, interested workers. We have wasted money by sending people who were unwilling to work for credit, but who were sent "as a reward for past service because we felt we ought to"; "for a nice vacation"; or "in order to get them more interested." If it is possible for the pastor, superintendent, or director of religious education to visit each of the camps, this will be a very helpful factor in securing delegates another year, because of a more intelligent and sympathetic understanding of the entire camp and leadership school program.

As soon as the delegates are selected they, as well as those who have been appointed alternates, should receive all the information available concerning the camp or

(Continued on page 28)

Organizing the Nursery Department

A Working Outline for Nursery Leaders

By Atha S. Bowman*

THE religious training of the little children from birth to the age of four years is the responsibility of the church. This does not mean that the very little ildren must be brought to the church to receive this train-g. The church meets her responsibility by providing for e right kind of training in the child's every-day living at me.

The child's regular habits of eating, sleeping, and play-g are very important at this age. If these habits are terfered with and his physical growth is hampered, there ll be little chance for the church to expect the highest aracter development. Therefore, the first thing the urch should look into is the natural physical growth this child for whom it is responsible.

The home is the ideal place for physical growth, be-use in the home there are the necessary comforts, inter-s, and above all the parents who love and care for the ild as no one else would. But church or community ay assist the parents in the physical care of the child providing health clinics, health lectures, health visitors, d study classes on the care of little children. A normal ysical development will make it easier to help children grow spiritually.

The home is also the ideal place for spiritual growth. ie natural setting of the ideal home gives a chance for tural spiritual growth which the church cannot provide. ie home is the place in which the child catches the feeling dependence on a Supreme Being, the need for listening d talking to him, the reverence for him and his word. ie ideal home is one in which the child recognizes God the loving Heavenly Father who provides and protects, io is ever near, and is a friend at all times; and will ve the child from birth to four years of age more re-gious training than any church school could possibly ovide in its sessions on Sunday.

But someone will say, "There is the child who has not d the atmosphere of the ideal home to direct his natural iritual development. What then?" The training of this ild is also the responsibility of the church.

Both of these groups should be provided for in the urch school through a well-organized nursery depart-ent.

Nursery Department Objectives

The nursery department of the church school assumes e responsibility of the child from birth to four years age. The three objectives of this department may be ated as follows:

1. To gain an entrance into the home.
2. To help parents in their religious development.
3. To assist the parents in the religious education of e child.

The superintendent of the nursery department makes an effort to enlist all babies from birth to four years from the homes of the church members and from the homes not affiliated with another church. This superintendent is sometimes known as the "home visitor." Every nursery department should have at least one home visitor. This person should be a Christian woman, perhaps a mother, certainly mature enough to win the respect of parents. She should love all babies, understand and sympathize with all human nature and reflect Christ's love in all her untiring efforts. Her personal contacts with the home should:

1. Help the parents in their own religious development, by conversation, by books, by making it possible to make contacts with the church and its people.
2. Help the parents to create a spiritual atmosphere in which the child can grow naturally, by giving them parent training material, by inviting them to a Sunday morning class for parents, by informing them of parent training lectures, by helping them feel the responsibility and privilege which is theirs in leading their child to know and love God, the loving Heavenly Father.

With these purposes accomplished by the home visitor, the child from the home which has been thoughtless of religious values will receive religious training which will be more thorough, more natural, and more lasting than any church school could provide for the baby or young child in the one hour on Sunday morning.

The Nursery Class

When the little child reaches the age of three years approximately—it may be thought wise to bring him to the church school to supplement his home religious training. It may be that his parents are anxious to attend the church school for their own spiritual needs, or to assume duties there.

In that case, a suitable place in the church should be provided for the little child. The beginners' department is not the proper environment. The necessary restriction of any group activity will be injurious to this younger child.

The objectives of the nursery class of the church school may be stated as follows:

1. To help the child to have a happy association with God's house.
2. To help to develop a love for the Heavenly Father and a childlike communion with him.
3. To help to develop a love for Jesus, the friend of little children.
4. To expect the child to develop a little more self-control, a little more willingness to share, a little more happiness in playing with the other children and a willingness to render service within his ability.

The Room and Its Furnishings

In order that this little child may have happy associations with God's house it will be necessary for the church to provide a room which is light, sunny, well-ventilated, beauti-

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ful, and large enough to protect the child against over-crowded conditions. Seventeen to twenty square feet of floor space should be provided for each child. It is desirable to have a limited number of children—perhaps never more than twelve. Too many children will over stimulate the average three-year-old child. He should be protected against conditions which will make it hard to lead him into a natural experience of sharing and playing happily with other children. There will need to be space for plenty of activity for his growing body. The room which is his church home must be beautiful and homelike. The color tones should be soft, restful, and harmonious. The combinations will be governed somewhat by the exposure of the room and the individual taste of the leaders. The following combinations are suggested:

1. Woodwork and furniture glazed green over ivory with buff walls.
2. Old ivory woodwork, gray green furniture and cream walls.
3. Gray green woodwork and old ivory furniture with sunshiny walls.

Herewith are a few suggestions for the room and its furnishings:

There should be several *windows* placed low enough for the children to see God's beautiful out of doors. Harmonizing colors should be carried out in the draperies.

A good *floor*, hard wood, but not highly waxed, or one covered with battle ship linoleum or cork are most satisfactory.

The little child seems to be more at home on a rug than in a chair. Much of his play and work is done sitting on the floor. A soft wool rug is desirable. It will be necessary to see that it be kept clean.

The *doors* to this room should be few, placed in inconspicuous places. If possible have an outside entrance so the children will not have to be taken through long corridors and will have easy access to the out of doors.

The *furniture* in the nursery room should be simple and in keeping with the childlike atmosphere of the room.

There will be need for a few *chairs*, eight inches high, which will be used perhaps for many things besides to sit on. The Mosher Hygienic or the Posture League chairs are good. They are not easily overturned and are safe for climbing and carrying about.

Tables are not essential in a nursery class. The little child works, plays, and rests on the floor. However, if there is plenty of space and they can be afforded there will be times when they would add to the joy and comfort of the child—as when looking at picture books or eating a little lunch. Some schools have found individual tables convenient. There may be times when a larger table could be used. A gate-leg table is very desirable. It is ornamental, roomy when opened out and yet inconspicuously small when the leaves are down. The dimensions should be: top, 8 x 30, drop leaves, 14 x 30, height, 18 inches.

A *piano* is not essential but there are times when it would be helpful in creating an atmosphere. The teacher's voice is preferable for use with the children in singing.

At least one or two permanent pictures might well be provided. There should be a good hand colored copy of one of the Madonnas or Plockhorst's "Christ Blessing Little Children," well framed in a size about 22 x 28 inches, hung low enough to be within the range of the little child's vision.

There should be a *cabinet* in which the toys and materials will be kept. The latch and shelves should be low enough for the children to reach so they can wait on themselves. A box with a hinged lid provides a suitable container for the blocks.

The *cloakroom* should be light. There should be enough hooks for each child's wraps. They should be placed low enough for the children to hang their own coats and hats.

The *toilet room* should be light and well ventilated, adjoining the nursery classroom.

Nature Materials

Window boxes with growing plants, ferns, and bulbs add to the beauty of the room and help the children to get an appreciation and love for the Creator. The growing plants give the children opportunity for caring for created things.

Playthings

In this room in which the child is to form a happy association with God's house there will need to be some of the things with which he can play. The child's real life is play. Toys to roll and pull, blocks for building, dolls, and doll carriages, dishes for tea parties, some inanimate pets such as a washable kitten and a woolly dog or sheep should be available.

The Leader

In order that the child may have a happy association with God's house he will not only need to have a beautiful, comfortable, childlike room, but he will also need pleasant and happy experiences with the leaders in the room.

The nursery class leader or mother-teacher should be a bright, happy person reflecting the joy and happiness of a sincere Christian life. She should have the natural love of a mother-heart which will draw children to her in a free comfortable way. She should be an understanding person —sensing the child's thoughts, feelings, and desires. She should know his limitations and guard him against confusion and crowded conditions. Her understanding of the child will help her to lead him informally into happy and helpful experiences.

Helpers

In the nursery class of ten or twelve children there should be at least one helper to assist the mother-teacher. She should have all of the characteristics of the teacher This person may be one of the mothers if she has the right understanding of the children and if her own child is not affected by her presence. As a rule she should be a person with mature judgment rather than a young girl.

Procedure

Much of the teaching in the nursery class is individual and all is informal. There will be no set program or procedure. A casual visitor may perhaps think there is no teaching at all for it must be so incidental. However, this is the way the little child learns. The wise and thoughtful teacher or leader knows that the little child learns by doing; therefore, she endeavors to give many opportunities for him to have natural experiences in self-control, in playing happily with children, and in rendering service within his ability.

There will be short periods in which this wise teacher will seek for opportunities through conversation, song, pictures, and stories to give information to the individual child which will lead him to an appreciation and love of God, the Father, and Jesus, the Friend of little children. Efforts will be made to create an atmosphere which will prepare the way for moments of natural talking and listening to the Heavenly Father.

Parents' Class

The church school should provide a parents' class or discussion group for the Sunday morning hour. The little child is sometimes affected by the parents' presence in his classroom. However, he will be happy to know that his mother is in her room.

A great deal of stress should be placed on the parents' class because of its value to the parents, and especially because of the spiritual value to the child in the home. At these Sunday morning classes or discussion groups, there should be definite study of the religious training of the little child in the home. The importance of this cannot be over-estimated. After all, if the homes fail in the training of the little children from birth to four years of age the church is greatly limited in what it can do.

National Conference on Rural Religious Education

By PAUL H. VIETH

A NATIONAL Conference on Rural Religious Education was convened at Bangor Theological Seminary, Bangor, Maine, October 15-17, 1930. It was held nder the auspices of the Interseminary Commission for raining for the Rural Ministry, with the cooperation of the pecial committee on Religious Education in Town and ountry appointed by the Educational Commission of the nternational Council. Professor Ralph S. Adams of angor Seminary, who is director of research for the forer and chairman of the latter, served as executive secreary for the conference.

The object of the conference was to determine how hurches in town and country may be more effectively erved in the field of religious education. The attendance t the conference included representatives of the Interational Council of Religious Education and the denomina.ons affiliated with the Council, representatives of deominational rural church departments, and of other enominational, interdenominational, and non-denominaional agencies concerned with the religious life of the ountryside of America.

With the report of the "Every Community Survey of Maine" just published* the conference had available a ery interesting and challenging setting forth of the condiions prevailing among the rural churches of the state in hich the conference was held. This survey covered all nhabited portions of the state, after cities of 5,000 popuation and over had been eliminated, and included a little ess than three-fifths of the total population of the state. ince the findings of this survey probably have nation-wide ignificance, a few quotations from the report are here nade:

> One characteristic of the state which has an obvious significance or the development of an adequate religious program is the large umber of towns (a "town" is a political sub-division, the same s "township" in the middle west) with small and scattered popuations. Of the 483 towns surveyed, 202 have a population of 500 r less. One hundred and twenty-nine others have populations not xceeding 1,000. Over considerable areas of the state the popuation is so scattered that not enough people can be assembled at ne point to maintain a church properly. Further, the topography f much of the state is rough and many sections where small numers of people live are difficult of access especially in the winter. As a result there are many small neighborhoods practically unprovided with religious privileges.
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> The churches of the three denominations which have 70% of he total Protestant church membership of the state show a tenear decrease in the number of their churches of just over 12%, a ten-year increase in the number of members of less than 1%, and ave a present average membership per church of 88 persons. In ontrast with this the Roman Catholic church shows a ten-year ncrease in the number of churches of 23%, and in the number of nembers of 17%, and has a present average membership per hurch of 971.
>
> The total Protestant membership in relation to the total populaion is a fairly constant proportion throughout the state. In no county does the membership represent 20% of the population and n only one county is it less than 10%. The Roman Catholic church membership varies from 2.1% in Lincoln County to 42.4% n Androscoggin County.

* Published by the Home Missions Council, 105 East 22nd Street, New York City.

The church membership is a higher per cent of the population in the larger cities than it is in the smaller communities. For the cities of over 25,000 population it is 55.7% as against 36.9% in the remainder of the state. The average membership per church in the cities of over 25,000 is 540, in the smaller cities 325, and for the rural churches 91.

Of the churches covered by this survey thirty are located in villages or small cities having from 2,500 to 5,000 population. These have an average membership of 69 per church and 139 per Sunday school. Located in villages of from 250 to 2,500 population are 424 churches and 392 Sunday schools. The average membership of the churches is 67 and of the Sunday schools is 91. In the open country and in the hamlets of less than 250 population are located 391 churches and 368 Sunday schools. The average membership of the churches is 29 and of the Sunday schools 38. For all churches irrespective of location the average membership is 51 and for Sunday schools 68.

From the facts and figures presented by the survey, three problems are set out in the summary of findings:

> The first of these may be called the *problem of extension.* The survey shows that there are 93 towns without Protestant churches and 51 others which are inadequately served. Here is a considerable population predominantly of Protestant background for whom no adequate provision of religious service is made. That these are for the most part small and isolated communities with scattered populations and that to serve them presents unusual difficulties, does not lessen the responsibility of the churches to undertake this task.
>
> The second problem might be referred to as the *problem of conservation and promotion.* Here we are confronted by the ubiquitous small church. The responsibility here indicated is to strengthen and energetically promote the small church situated so as to have an opportunity for real service but prevented by its own weakness from taking advantage of this opportunity. The weakness in members, finance, equipment, and program of the average church, particularly in the smaller towns, has its corollary in the fact that the average town, even though the number of its churches be ample or more than ample, suffers from lack of religious cultivation and service. The experiments in the maintenance of larger parish organizations are a long step in the right direction. But there is needed now a state-wide program of promotion instead of just a few instances of hopeful experiment.
>
> The third problem may be referred to as the *problem of adjustment.* In Maine, as elsewhere, but not more than elsewhere, there has been an undue concentration of churches in many of the larger towns. In many of the smaller towns, too, cultural distinctions and old standing religious differences have been factors in maintaining more churches than the population is able to support or in maintaining as separate organizations, churches which from every strategic point of view ought to be operating as parts of a single organization and program. No one method will suffice to deal with all of such situations in the state. The main thing needed is an attitude of accommodation between churches and denominations and a willingness to study their problems in conference and to work out together such programs as will meet the needs of their respective situations.

Simultaneously with the Conference on Rural Religious Education the Maine Council of Religious Education held its sixty-first annual convention in Bangor. This convention laid primary emphasis on religious education in town and country, and for certain of its sessions the conference adjourned to join in with the convention. The findings of the survey served as a background for the convention discussions, and the survey itself was very ably reported by Rev. Basil Gleason and Professor Ralph S. Adams.

It is the hope of those who promoted the National Conference on Rural Religious Education, as well as those who attended, that this may be one of the first steps

toward more adequate attention to the problem of religious education in town and country. The findings are reproduced herewith in full:

THE distressing situation in rural religious life and institutions throughout the United States calls for careful and constructive consideration and planning. The smallness of rural congregations and church schools, intensified by rural depopulation and by the regrettable duplication of church organizations to perpetuate denominational local units, produces many obstacles to the effective operation of the rural church and to the securing of a properly trained leadership. The facts presented and discussed in this conference are testimony to these conclusions; any plan of religious education to be adequate to the needs of the countryside, must successfully cope with these problems. All denominational and interdenominational agencies are concerned with the task and should give constructive thought to it.

Impelled by such convictions, the conference submits to interested religious agencies the following observations and recommendations:

1. The fundamental need in any approach to the rural religious situation is for a trained and able leadership, lay and pastoral, with a passion for country life.

a. The conference recommends that the present standard courses for leadership training be offered on an experimental basis in selected rural fields, through the cooperation of denominational boards of Christian education, boards of home missions, and state and county councils of religious education; and that such experimentation be designed to discover the specific rural needs in this field of education and to test the existing courses for possibilities of adaptation to rural conditions.

b. The conference expresses its appreciation of the emphasis placed upon religious education as an essential factor in ministerial training in some theological seminaries, and of the special provision made in others for the training of men for the rural ministry.

To those theological seminaries which have not provided for such training, the conference recommends that they provide, as speedily as possible, thorough-going courses in religious education and rural leadership so that pastors of the countryside may be equipped to organize and supervise an effective program of Christian education, and to prepare the local leadership necessary to make such service possible and practical.

2. The facts indicate that isolation and depopulation in the countryside make highly ineffective a denominational approach to religious education in a multi-denominational community. An interdenominational approach to our rural young people is essential.

a. The conference recommends that, in order that trained men may be challenged to the rural ministry, denominational boards of home missions be urged to stabilize the rural ministry in mission fields through some such plan as the seven-year contract parish plan, and to strengthen rural congregations under their charge through a coordinated, cooperative program approach; that, through comity agreements, they speedily eliminate overchurching in mission fields, thus releasing funds for the adequate support of pastor and program in communities allocated to them through comity agreement.

b. The conference further recommends that the churches in sparsely settled communities be urged, through every available avenue of approach, to unite their organizations and efforts in religious education so as to provide age groups of a size inspiring to those in attendance, conserve leadership, make for better organization and supervision, and combine financial resources for more adequate educational equipment.

c. The conference commends to boards of home missions the value of challenging larger churches of city and village, to make benevolent contributions through authorized channels, to the support of thorough-going, well supervised projects of religious education and leadership in specified rural fields.

3. Experience indicates that any effort in religious education or leadership training, to be most effective, must be adequately directed and supervised. Intelligent supervision of such effort is decidedly lacking in the rural field. Pastors are untrained and over-churched. Local leaders are unprepared. County and state councils are lacking in field specialists. Denominational boards are economically unable to provide such field supervision. Yet such field service is needed and should be provided.

a. The conference recommends that a study be made of existing projects of county supervision in religious education, with a view to discovering the needs of the field and the means by which they can best be met.

b. The conference further recommends that the need for supervision be brought emphatically to the attention of denominational boards of Christian education, state and county councils of religious education, and to boards of home missions, and that they be urged to concentrate anew upon an effort to provide field supervision for rural church fields.

4. The increasing emphasis upon an experience-centered curriculum leads to the creation of study courses and text materials expressed in terms of life situations. The majority of these materials, at present, are written from the standpoint of the urban and suburban community. The religious leaders of the countryside feel the need for materials better adapted to the experience of rural communities.

a. As one means of achieving this, the conference recommends experimentation with existing courses, in selected rural fields, under the supervision of competent leaders with experience in rural life.

b. In view of reports of successful enterprises of weekday religious education in rural communities, the conference expresses its appreciation of this work and recommends that further study be made of such enterprises and the resulting data be made available for the use of religious education leaders.

5. The conference commends the interest and effort of the International Council of Religious Education, in the needs and conditions of the country church and church school, and recommends:

a. That its Educational Commission through its several committees be urged to give careful attention to the needs of the rural church school.

b. That the special committee on religious education in town and country be continued for another year, and that it be granted power to coopt members up to fifteen in number.

Securing Delegates for Summer Conferences

(Continued from page 24)

school which they are to attend. They should be impressed with the importance of entering whole-heartedly into all of the activities of this enterprise—recreation, worship, fellowship with students and faculty, as well as study.

Surely any church which has had delegates in International summer enterprises would be more than glad to share their experience with other churches. We found opportunity at a youth conference to tell something of our interest in Lake Winnipesaukee. Other churches extolled their favorite religious camps. At the banquet two of the members of our party seemed a bit too enthusiastic about Winnipesaukee. The superintendent of one of our nearby churches said to himself, "I wish those girls would keep still about their camp!" Later he reflected, "There must be something worth while at that International camp to make those young people so loyal to it." Now *his* church annually sends delegates to "Winnie."

Do not be discouraged if promising delegates fail. One year we offered a scholarship to a college graduate who was an outstanding camper. We were proud of her and counted a great deal on the contribution which we felt she could make to our church in the fall. We were indeed disappointed to find after a short time that she lost her enthusiasm and gave up her work in the church school.

On the other hand there are many outstanding successes which more than over-balance the few failures which we have had. One of our leaders for a time was opposed to our plans for securing delegates to Winnipesaukee, but at last we persuaded her to go and "see for herself." She was inconspicuous at camp, but a hidden force was awakened in her and she has grown to be a great power in home, church, and community.

Every department in our church school has been quickened by greater knowledge and understanding that have come from work at these schools and camps. Personally we have found that our lives have been enriched daily by our experience at camp and leadership school. Even our small daughter says that Winnipesaukee is the best place in all the world.

Information concerning the International Leadership Schools and Older Boys' and Girls' Camp Conferences for 1931 may be secured from the International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

Suggestions for Building Worship Programs

SOME BEGINNERS' WORSHIP EXPERIENCES

*By Jessie Eleanor Moore**

The skillful worker is always analysing sults. If a particular bit of teaching has en successful she asks, "What conditions ade it so?" Does failure stare at her, she ks, "What was the matter?" This ability stand aside and look at one's work makes e highroad to growth.

Little children's worship is such an effer- scent thing that even the most skillful acher feels as if she were chasing butter- es when on the quest for results in this ase of her work. The shy hearts of little ildren seem often so easily brought into ntact with the Heavenly Father that the acher feels that the falling short of this al is due to her own clumsiness. But many nditions make up the atmosphere in which rship may take place; many experiences epare mind and heart for the brief moment communion.

Frank had repeatedly run up to the framed cture "Christ Blessing Little Children," one y, from the moment we were seated in the rcle. He wanted to play the story. The acher ignored his request except for sing- g "When Jesus Walked This Earth of urs" (Danielson and Conant, *Song and ay for Children*). She was intent on show- g a cocoon and a picture of a butterfly, one of the many beautiful things that me in the spring time. The cocoon pro- uced a momentary hush of wonder which mmy punctuated by telling of the green ngers coming up in his garden. The teacher ok her Bible and read the spring verses—

> Lo, the winter is past,
> The rain is over and gone,
> The flowers appear on the earth,
> The time of the singing of birds is come.

But Henning was tipping his chair, while lbert and Louise were comparing Sunday oes and Edward trying to sit backwards his chair.

"I want to play about taking the flowers Jesus," again requested Frank, and the acher gave up her idea of a prayer of thanks r the sights and sounds of spring, includ- g the green fingers in Jimmy's garden.

It would be pleasant to play the old much ved story the teacher acknowledged to rself, but they had business to which they ust attend.

"We are saving our money for . . ." the acher began.

"For flowers for our church," responded chorus of voices.

The teacher drew a vase on the blackboard d the children took turns drawing flowers fill it. The flowers were pink, yellow, d orange. Under the spell of this Frank g an extra ten cents out of a diminutive cket and deposited it in the flower fund nk. The teacher produced a church bulle- n and read one notice. No one had prom- ed to give flowers for March 25th. "Shall e try to buy them for that Sunday?" she ked.

"Yes," answered Frank, "and now let's ay about taking the flowers to Jesus."

But once more the teacher pushed the re- est aside and brought out a piece of paper d her pen and suggested writing a note the Flower Committee to say that the wers for March 25th would come from e beginners' class.

Frank's request at last! As she wit- nessed the eager interest of the entire group she wished she had introduced it as a prelude to the business of talking about the giving of the flowers. The children divided into two groups, a visiting mother acting as mother for one group and the teacher for the other. Dressing and picking flowers by the way was very realistic, especially climb- ing a tree (a chair) to get a palm leaf like the boy in the picture. We journeyed to the picture, held out our flowers and com- mented that the baby (our doll) was not afraid. We retired to the other side of the room, singing "When Jesus Walked This Earth of Ours."

"Jesus liked the flowers," said Jack.

"Heavenly Father," said the teacher, with bowed head, "we are glad that Jesus loved flowers and babies and boys and girls. May we make people happy as he did. Amen."

So the worship experience came, not while passively contemplating a cocoon, but when actively imagining Jesus' love for flowers.

* * * *

A few days later, at a weekday session, the children were a little slow at settling to any worth-while play. The teacher sat down and placed a few blocks in the form of pews in a church, as a suggestion and then took scissors and began cutting out paper dolls. When she turned her attention to the builders again Victor had added a pulpit and several more pews to the church, while Louise had built a florist's shop. It was easy to name it for she was cutting colored papers and sticking them into spools to represent the flowers. The paper children were seated in church and Ethel demanded a paper teacher to sit with them. Some of the dolls were walk- ed to the flower store and came back bring- ing two plants which were set on the pulpit.

The teacher called the children to the piano and they sang "Spring Song" (Schu- mate, *Songs for the Pre-School Child*), "March Winds" (Conant, *The Children's Year*) and "Oh, Sing, Sing, Sing" *(Song and Play for Children)*.

She had anticipated a prayer of thanks at the conclusion of the singing and her pro- gram so read. But the children were clearly not in the mood for it. She looked back with regret to the sigh of content and the few moments of stillness that had followed the completion of the block church. Why had they not played church then and wor- shiped for the paper dolls? Would she never learn that play often leads into experiences of worship?

But the group had an errand today. They were going out to the florist's to order the flowers for Sunday. The savings of many weeks were removed from the bank and di- vided among tiny pockets and pocketbooks. The boys never took their hands from their pockets all the way, and we arrived with our total wealth.

On the way, at the sight of a mail carrier, the children burst forth with the appropriate verse of "Everyday Helpers" *(Beginners Stories*, No. 18). Arriving at the store each child poured his part of our riches into the florist's hand, but no one seemed able to state the errand. We were torn between red tulips and Easter lilies so settled it by ordering both. Then Edith said "They are for our church."

Outside once more we stopped to look in the window. Would the sight of that window full of beauty suggest to a child a song of thanks or one of their spring songs? But no! there on the opposite corner stood a policeman, brave and blue, and the children burst into the appropriate verse of "Every- day Helpers." Another verse followed, the florist, the subject. A nearby store window disclosed a shoemaker at work. We stopped to watch him and saw him remove an old sole and glue a new one in place. We sang about his help and he was very gracious, nodding and smiling at us. We passed the fire house and sang about these brave help- ers; the druggist was remembered as we passed his store, and on the church steps we watched a rather distressed old huckster cart making its way along, and sang again, seeing beneath the rough exterior, one of the Heavenly Father's helpers at work for us.

We had worshiped once again, but the form and content had been quite different from that of the teacher's plan.

* * * *

On Sunday a number of the children came early to help with the arrangement of the flowers. We placed the vase and each child put in a flower or two. Then we went below to see how they looked. We picked up the litter of leaves and the papers very carefully and then stood a moment to admire. Softly we sang "The Church Bells" and "Praise Song," *(Song and Play for Children)*. We prayed, "We have put these flowers here, our Heavenly Father, to make our church look pretty. We hope that they will make every- one happy. Amen."

We had really worshiped quite unconscious of ushers and a few early members of the congregation gathering in the rear of the church. Beauty of flower had helped us to achieve it, but the attitude of the children spoke of a worth-while task well done.

We settled into the front pews to listen to organ and opening worship of the congrega- tion and were charmed to hear our alto soloist sing "The Church Bells" as the organ ceased, followed by our minister's voice re- peating—

> Lo, the winter is past,
> The rain is over and gone,
> The flowers appear on the earth,
> The time of the singing of birds is come.
> We give thanks unto thee, O God, we give thanks.

Little voices followed both soloist and min- ister in token of appreciation.

The session in our own room was short- ened that day, and soon after the benedic- tion in church we appeared at the doorway, hatted and coated, ready to carry our flowers on another mission of love. We had chosen pictures to show Grandma Wells, a sweet spirited shut-in, and with these and a flower apiece, we set out.

Grandma Wells is a little deaf so we had to stand close around her knee to make her hear. Louise recited a rhyme in her ear and we sang several songs, and told her how pretty the church had looked that morning, and of how we had arranged the flowers.

"Are these all the children?" asked Grand- ma Wells. "We used to have a right big school."

"No," answered Albert. "We didn't bring the big children. They are home in the

*Bloomfield, New Jersey

church having their lessons. Only our class came."

We waved goodby to her as we trudged down the street. Quite spontaneously Louise broke into "Praise Song" and we took it up. It was real thanks for a very happy experience.

Instances might be cited at greater length, but it seems a fair deduction to say that the beauty of nature does appeal to little children and leads them into experiences of worship, but nature makes the greater appeal when small worshipers are active in relation to it. Flowers may be gathered, arranged or given away; bulbs may be set and given as gifts; birds may be fed or supplied with nest materials; autumn leaves may be gathered or scuffed through as they lie on the ground; snow may send us sliding. Any one of such activities makes the Giver of All seem near.

DEVELOPING PRIMARY WORSHIP SERVICES

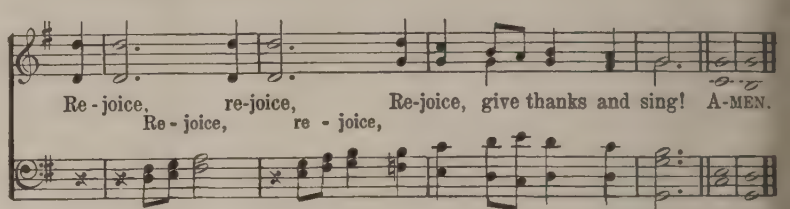
*By Margaret Patterson**

Primary leaders are increasingly giving the children opportunities to share in the planning of worship services. When one grade or group has had, or is in the midst of an interesting experience—making a book for a sick member, having a visit with a real fireman, or a nurse, giving a party for the children in another department or school, etc.—there is a splendid chance to use this experience as the basis for the worship service. The other grades will then receive some of the widened outlook, fresh insight, and deepened appreciations gained by the original group.

The surest place we can hear the call of God is in the needs of his children which we can help meet. We must help our children become conscious of the needs of people near and far, recognizing this to be a divine call. The immediate needs in country sections, communities, and cities are so varied, it is impossible for a person unacquainted with a given group of children and the things they might be doing to plan definite worship services for this group. The following suggestions are the result of experiences with one group; they may prove helpful in aiding leaders to plan their worship services around some fruitful class experience.

It all came about because Jack had a bad cold! He was absent two Sundays. When he returned, eager to justify his absence and glad to be the center of attention, he talked about his sickness, telling his friends that he had been almost completely deaf for several days. Now the teacher of that group had recently had an experience that caused her to realize more than she had, previously, what little thought or attention she had given to her pupils in helping them appreciate good eyes, ears, teeth, etc., and in helping them see that proper appreciation and care of the body is such a desirable thing that we not only talk about it at school and home, but at church school as well. With this in mind, the teacher asked Jack a few questions, got the group talking about the values of good hearing, the delicate, wonderful organ—the ear itself, and then on to appreciation of some of the beautiful things we hear.

That same morning the superintendent of the department suggested to this class of



third grade boys and girls that they tell the other children of this interesting conversation, on the following Sunday. The superintendent, the teacher, and the children planned that part of the service. In substance it was this:

Superintendent: Last Sunday I happened to hear part of a conversation in the third year class. It was so interesting, it made me think of so many new things, and it made me so very glad for some of the wonderful things God has done for us, I thought you would want to hear about it too. Jack is the boy who started this. Jack, tell us what happened to you while you were sick.

Jack: I had a cold, a bad one, too. The doctor made me stay in bed. I couldn't go to school, and for two days I couldn't hear anything. It was just like not having any ears. I couldn't hear the radio. . . I couldn't even hear myself talk.

Superintendent: When you could hear again, you were very, very glad. And you didn't want to have any more colds.

Third Year Teacher: Frances said there were lots of times when we need to hear—

Frances: Yes, we talked about it. When you want to cross the street you need to hear the automobiles' horns. If your house is on fire, you need to call for help and if somebody else sees it first, you want to hear when they call.

Superintendent: Ears are very wonderful things.

John: The more you study about them, the more wonderful they are. My uncle knows lots about them. He's a doctor. When people hurt their ears or have trouble with them, he helps them.

Sarah: No one can make an ear.

Harry: Radios are like ears.

Superintendent: That was one of the things I wanted you boys and girls to tell the first and second grades. Radios *are* something like ears . . . they are very wonderful instruments. Some persons who are deaf, who cannot hear their friends, can hear the music and the speeches on the radio.

Third Grade Teacher: Spencer is going to tell about the school for the deaf people.

Spencer had a friend who had attended this school. His friend had learned to understand people by watching their lips. The school was a wonderful place. Because of it, many persons were much happier than they had been before attending it. His friend had some friends at the school who wanted magazines.

Marion: We've got lots of magazines.

Superintendent: We can surely send some magazines.

Third Grade Teacher: One reason we are so very glad we have good ears, is because we like to hear music. We like to hear bells and chimes, we like to hear songs, and we like lots of the lovely music on the piano, the violin and other musical instruments. We have asked Mrs. H———— to play one of the pieces we like so much.

The pianist plays the Chopin Prelude in A Major.

Superintendent: Jesus said, "You that have ears to hear, hear." He was talking about listening and understanding the things he had told them, but I think we can also say that about all the beautiful, wonderful things in this world. We have ears, and we want to use them to hear all these beautiful things.

Prayer by Superintendent: Our Father, we are glad that we can hear. We want to hear, and love all the beautiful things around us: the songs of birds, the sound of the wind, the voices of our friends, and the music which we ourselves can make. We thank thee for all the persons who help us hear these things. Amen.

Song: Sing the chorus of the familiar hymn "Rejoice, Ye Pure in Heart" *(See accompanying music.)*

*Alabama Sunday School Superintendent Methodist Episcopal Church, South, Montgomery.

JUNIOR DEPARTMENT PROGRAMS FOR MARCH

*By Lillian E. Reed**

The theme for the month is, "*Discoveries and Their Use.*" The aim is to help the children realize that new discoveries are being made by them each day. The most important factor is that their characters are affected by the way they use these discoveries, and by their attitude toward them. Some things which we hope will be accomplished through the use of these worship services are: *First*—To help the children to value their power of choice in that they are privileged to use their discoveries in a constructive or destructive way, in a helpful or harmful way. *Second*—Some valuable discoveries have never been written in history books. *Third*—Discoveries are of little value unless they are shared. *Fourth*—Sharing discoveries often involves great sacrifice. *Fifth*—Every child may be a discoverer, for God's world is full of things which are beneficial to mankind.

The responses and calls to worship may be stenciled for the children's and teacher's use, or placed upon the blackboard. Or a better procedure would be to discuss them weeks before they are to be used in the worship service and help the children to evaluate them and thus become familiar with them. Also, the hymns used should be made familiar to the department through an appreciation session, in which they can listen to them as they are sung by a leader. If opportunity affords, have the juniors sing them before the Sunday they are to be used in the worship service.

The juniors who take part should know very definitely what their assignment is weeks before they are to make their special contribution. They should meet with an adult

*Superintendent of Children's Work, Pennsylvania State Sabbath School Association, Philadelphia, Pa.

der, who can aid them to get their ma-
al in proper form for presentation. The
dren should not be told what to say, but
ped in the expression of their own
ughts.

March 1

EME: *Discovery of a Right Attitude To-
ard the Property of Others*

LUDE: "Confidence," Mendelssohn

L TO WORSHIP:

ur Father, God, be with us every day of our
s, as a friend and helper in every experience
situation. Help us to be pioneers in finding
truths. Help us to discover in our adven-
s in life, new ways of love, beauty, service,
truth.

IOR CHOIR OR QUARTET:

ear our prayer, O Lord;
ear our prayer, O Lord;
ear our prayer, O Lord,
nd grant us thy peace.

MN: "O Jesus, Once a Nazareth Boy"
or
"O Son of Man," printed in April
Journal

IPTURE RESPONSE:

eader: I am the Lord thy God which teacheth
thee to profit, which leadeth thee by the way
thou shouldest go.
esponse: In all thy ways acknowledge him and
he shall direct thy path.
eader: The steps of a good man are ordered by
the Lord, and he delighteth in his way.
Though he fall, he shall not be utterly cast
down, for the Lord upholdeth him with His
hand.
esponse: What time I am afraid, I will trust
in Him.
eader: Sometimes we discover we have not
treated people as we should, or have not
treated the things which belong to them as we
should. Such a discovery has little value to
us unless we choose to use the discovery to aid
us in living the Christian way by treating
people and their property as Jesus would treat
them. I am going to tell you about a boy who
made a discovery and who chose to use the
discovery for his own and other people's
happiness.

ORY: "Just Being Careful"

wo boys trudged along the dirt walk, one with
rap of papers hung on his shoulder, the other
a list and lead pencil.
So you haven't got a job yet Tom?"
No—not yet. That's why I thought I'd do
for the two weeks you're away. I never ran
aper route before. Weren't you lucky to get
to camp for two whole weeks!"
All the fellows were that've been on their
es for a year. See that white house over
e is the next one. She's a cranky old maid,
must have hers put just in the hammock hook
the door. Ten extra steps for me every night!
st houses I can just shy the paper onto the
ch.
You won't mind ten extra steps in camp,"
hed Tom. "What's the next?"
That brick house over there. Say, you haven't
run a paper route before, have you?"
No, why?"
By the time you've walked it every night for
ear; you'll learn to cut every single step you
Cut corners!" instructed the bigger boy
strating by a long "Cut" across a grassy lawn.
But Joe, do they like to have you cut across
r nice lawns? I shouldn't. Look, there's a
lar path across that one.
Aw, what's the difference? Everybody else does,
shouldn't I?" growled Joe.
Here's one where you don't," laughed the
ller boy. "Just look at that barbed wire!"
Mean old fellow!"
ut Tom was still unconvinced about the cutting.
had hardly ever been in this section of the
n where lived the comfortable well-to-do people,
heir trim wood cottages or larger brick houses,
surrounded by pretty gardens and marvelously
oth, green lawns. He himself lived up three
ats (or rather up three climbs) in the tenant
rict. He would never have dared to tramp
oss those beautiful lawns as Joe did. He felt
if he owned them, he would not like to have
ple cut across and wear faint, bare paths.
e confided his doubts to his mother the next
before he went out really delivering papers
he route he had just learned. She emphatically
ed with him.
Never mind what Joe does, don't you cut
ss lawns and through yards. People don't like
she said in italicized emphasis.
Tom didn't; not in his hurry of the first
, when he expected to be slower than Joe had
n. He ran as much as he could with the
vy shoulder strap of papers, so that his
stomers" paper should not be any later than
ssary. He could not begin any earlier, be-
cause he started as soon as the evening edition was given out to the newsboys. He was later, that first trip, he found ruefully as he heard the town clock begin to strike as he delivered the next to the last paper.

"But I'll get used to it. I had to stop and look at my list of numbers real often," he consoled himself.

That last house was two blocks farther than any on the route, and up a steep hill.

He was late, so late, he thought to himself, the man of the house was already on the porch, looking wearily down the street for his evening paper. Tom quickened his steps, mastered a strong temptation to make just this one cut across the velvety lawn, and ran up the steps to deliver the paper into the gentleman's own hands.

"Hey, what's this? Aren't you late tonight?" sputtered the old gentleman. "Press break down again? That's the usual excuse. Oh, you're not the same boy, are you?

"No, sir," panted Tom, holding out the paper. "I'm taking his route while he's away at the newsboy's camp. I'm sorry I was late tonight. I shan't be again after I've got the route learned."

"Umph! We'll see," muttered the other. "What's this? Oh, thanks." He turned abruptly and went in.

Tom mastered another temptation to make that long cut and save himself half a block and turned homeward slowly. Now that the last paper was gone, he felt out of breath and tired in the legs; and his unaccustomed shoulder ached a little where he carried the weight of the papers.

The next day the old gentleman was again waiting, though Tom knew he was on time this evening. Again Tom ran up the steps and delivered his paper into his hands, hoping he would realize that his paper was not late.

"Why don't you cut across the corner?" the man asked suddenly. "The other boy did."

"It makes paths," answered Tom, rather taken back at the suddenness and the fierceness of the question. "I talked it over with my mother and she advised me not to."

"But it would save you half a block," persisted the other.

"I—I'd rather not. I'd just as soon go 'round," stammered Tom. "My!" he thought, "does he want me to wear a path on his lawn? He prob'bly thinks I'm foolish not to save myself."

The old gentleman took his paper without another word, except a grunt and Tom retired thankfully.

"Umph!" mocked Tom mentally, at a safe distance. "Hope you won't be out again the rest of the two weeks!"

And he wasn't. Tom did not see him again during the rest of the fortnight.

The boy was really sorry to give up his job when two weeks ended. He knew the old weary round would begin again, of answering "boy wanted" advertisements and calling at offices, only to find the places had been filled.

The first "ad" he answered was for a boy at an address which he found to be the largest bank in town. "I shan't get it," thought Tom, "just because I'd like it better than anything I could think of." And he swung his feet disconsolately as he waited on the bench outside the chief's door; but he was careful not to knock off any of the shine he had just put on his well-worn shoes.

But at last the stenographer appeared and beckoned with a supercilious finger. So and behold! When Tom stepped into that inner office, the arbiter of his fate seated at the glass-topped desk was none other than his old gentleman of the paper route.

"Umph" he gave the same grunt and snort that Tom knew so well. But he proceeded to put the boy through the usual series of questions so rapidly that Tom began to hope that he had not recognized his erstwhile newsboy.

"Thought you'd like this better than delivering papers, did you?" he asked suddenly. "Get tired of walking so far? Or get tired of doing one thing so long?"

"No, sir," answered Tom, his last hope vanishing. "I was only a substitute at that. The other boy came back."

"Don't tell me!" retorted the old gentleman. "I know he's come back! I've put up my barbed wire again for his benefit!" and he chuckled and actually smiled in Tom's face. Then he went on.

"Your being careful of other people's property makes you a good sort of person to have in a bank," he said. "Don't thank me!" he roared. "Report tomorrow at eight-thirty and don't be late!"

—F. Moulton McLane. Reprinted by permission.

PRAYER:

Help us, Our Father, to make discoveries of better ways of behaving. Give us wisdom to choose the better way. May we courageously follow the way we know to be right, even though others would discourage us. Keep us true to our best discoveries.

Prayer Response (*By junior choir or quartet*):
Help us to think, O Lord, thoughts that are right and true.
Help us to do, O Lord, just what we ought to do.

HYMN: "Father, Lead Me Day by Day"

OFFERING: Taken as an act of worship. If possible, by ushers as in the church service.
Offering Response:
We pray thy blessing be upon
The off'ring we have brought;
And bless us too, that we be strong
To serve thee as we ought. Amen.

FELLOWSHIP PERIOD

STUDY PERIOD

CLOSING: Quiet music, prayer, or hymn

March 8

THEME: *Persistency in Discovery*

Follow the same general order as suggested for the first Sunday. This new material may be used.

PRELUDE: "Berceuse" from Jocelyn. Godard

HYMN: "There is a Way in Which to Go" (*Junior Church School Hymnal*, Presbyterian Board of Christian Education, Philadelphia.)

SUPERINTENDENT'S TALK:

Last Sunday we thought about the boy who made a discovery and used it for the happiness of himself and others. Some discoveries are made much more easily than others.

Once there lived a young man by the name of Leeuwenhock. He had heard that if you ground very little lenses out of clear glass, you could see things much bigger than they appeared to the naked eye. Leeuwenhock went to a spectacle maker and learned how to grind lenses. He then learned the craft of the gold and silversmiths. He mounted these lenses in little oblongs of copper, or silver, or gold. His neighbors thought he was crazy, but Leeuwenhock went on burning and blistering his hands. Regardless of his friends, he worked day and night trying to make more perfect microscopes. He was laughed at and joked about.

When he looked through his toy of a gold-mounted lens at a fraction of a small drop of clear rain water, he discovered that there were little animals in the rain water, swimming and playing around. They were a thousand times smaller than creatures we can see with our eyes alone.

When the Royal Society heard of this man's great discovery they wrote and asked him to write in detail the way he had made his microscope and his method of using it. He was offered a large sum of money for just one microscope, he had hundreds of them, but he refused to part with even one. One day Dr. Molyneux visited Leeuwenhock and exclaimed, "Your instruments are marvelous, they show things a thousand times more clear than any we have in England!"

"How I wish, Sir" said Leeuwenhock, "that I could show you my best lens, with my special way of observing, but I keep that only for myself and do not show it to anyone, not even to my own family."

It was the persistent work which Leeuwenhock had put into these instruments which caused him to feel that no one else could appreciate them as he did. Not until after his death was the full secret made known.

—Adapted from *Microbe Hunters* by DeKruif

HYMN: "I Would Not be Idle" (*Junior Church School Hymnal.*)

March 15

THEME: *"Sharing a Discovery"*

Use the same general order as suggested for the first Sunday with the following additional material.

PRELUDE: "Largo," Handel

HYMN: "Like Thee, Dear Master, Help us Feel" (*Junior Church School Hymnal*)

SUPERINTENDENT'S CONTRIBUTION:

Last Sunday the discovery of the microscope was presented as a persistent discovery. Today we are going to think of the way it was used as a helpful instrument.

A young doctor by the name of Robert Kock was practicing medicine in a village in Germany. His work did not bring him the longed for satisfaction. But on his birthday his wife gave him a microscope.

He used this gift with much interest, but grew less and less interested in trying to cure disease when he did not know the cause of it. At this time a disease known as Anthrax was killing thousands of sheep and cows. So one day Kock put on his microscope a drop of blood from an animal which had died of this dreaded disease. He saw strange little things moving about. "What are these things?" he asked. "Are they microbes, are they alive?" He worked for many hours, for days and days making experiments with these germs

(Continued on page 46)

MARCH SUGGESTIONS FOR LEADERS OF YOUTH

*By John Irwin**

INTERMEDIATES

These services for Intermediates have been written with the thought of the approaching Easter season in mind. Lent is a period when we may very naturally take advantage of the young person's desire to come to a fuller appreciation of Jesus and what he stood for. But the easy temptation is to desire some mystic experience that is a thing apart from life. Jesus himself had no such mystic experiences. His sense of fellowship with God was achieved in the midst of exacting and trying daily life. It was in meeting the problems and needs of people that Jesus found God. We must expect to find God for ourselves only as we meet the conditions of seeking him where he is to be found. For this reason these services have been called, "Facing Life Where Jesus Faced It."

The programs are so planned that a feature of each one may be the reading or telling of a chapter from Oxenham's beautifully reverent story, *The Hidden Years* (Longmans, Green & Co., New York). If a copy of this book can be made available, no doubt many of the intermediates will want to read the entire book after hearing the portions suggested for use with these services. However, if you do not have access to this book and do not wish to secure it, an alternate message is provided.

THEME FOR THE MONTH: *Facing Life Where Jesus Faced it.*

March 1

At Nazareth

PIANO PRELUDE: "I Think When I Read That Sweet Story"

THEME VERSE:

Leader: And Jesus advanced in wisdom and stature, and in favor with God and men.

HYMN: "The Hidden Years at Nazareth" (Tune, St. Louis or Bethlehem)

The hidden years at Nazareth! How deep and still they seem,
Like rivers flowing in the dark, Or waters in a dream!
Like waters under Syrian stars Reflecting lights above,
Repeating in their silent depths The wonder of God's love.

The hidden years at Nazareth! How clear and true they lie,
As open to the smile of God As to the Syrian sky!
As open to the heart of man As to the genial sun,
With dreams of vast adventuring, And deeds of kindness done!

The hidden years at Nazareth! How radiantly they rise,
With life and death in balance laid Before a lad's clear eyes!
O Soul of Youth, forever choose Forgetting fate or fear,
To live for truth, or die with God, Who stands beside thee here!

—ALLEN EASTMAN CROSS

FIRST READER: "The Boy Jesus"

I like to think that Jesus played
And tumbled, wrestled, ran—
That he was long a merry boy
Before he was a man.

He once was just the age I am
And learned from teachers stern:
He long was just a thoughtful lad,
Before he taught, in turn.

I like to know he toiled beside
His father at his trade;
His boyish fingers, calloused, bruised,
Learned how things were made.

I like to think that Jesus planned
Through long, long youthful years,
How he could help the helpless world
And wipe away its tears.

It helps me to understand him when
I know he was a small
And gleeful boy, before he grew,
To be the Christ of all!

—EARL BIGELOW BROWN

SECOND READER: "The Nazareth Shop"

I wish I had been his apprentice, to see him each morning at seven,
As he tossed his gray tunic far from him, the Master of earth and of heaven.
When he lifted the lid of his work chest and opened his carpenter's kit
And looked at his chisels and augers, and took the bright tools out of it
While he gazed at the rising sun tinting the dew on the opening flowers
And smiled as he thought of his Father, whose love floods this planet of ours,
When he fastened his apron about him, and put on his workingman's cap,
And grasped the smooth hasp of the hammer, to give the bent woodwork a tap,
Saying, "Lad, let me finish this ox yoke. The farmer must put in his crop."
O, I wish I had been his apprentice and worked in the Nazareth shop!

—ROBERT MCINTYRE

MESSAGE: If you have access to *The Hidden Years* by John Oxenham, read or tell Chapter III. Otherwise give in your own words some such message as the following:

When we meet a new boy or girl, we try to make the best possible impression. When we attend a party, are invited to some one's home, meet the parents of a dear friend, we appear at our best. But how easy it is in our own homes to be at our worst. We are polite to strangers, but peevish to our older sister and younger brother. We couldn't behave worse than we often do to our fathers and mothers. Has it ever occurred to us that if we are to be followers of Jesus we must follow him at home?

We are thinking this month of "Facing Life Where Jesus Faced It." He, too, lived in a home with parents and brothers and sisters. He had to choose whether to be surly or kind, whether to help or hinder. Is it likely that he would have thought of God as a Father and of men as brothers unless he had known these terms in their highest meaning in his own home?

We, too, have the opportunity to face life where Jesus faced it and to work out for ourselves a kind of living at home that shall be Christlike. Let us all pray.

GUIDED MEDITATION: (Allow a few moments after each of the following statements for each member of the group to form his own silent petitions.)

We thank thee, our God, for the Christ who was a boy and faced the same problems that we know.

We thank thee that in his home he discovered the meaning of Fatherhood and of brotherhood.

Forgive us the unkind words, the thoughtless deeds, the shortness of temper, the lack of consideration of which we have been too often guilty.

Help us to realize that we must grow our characters where Jesus grew his.

Help us to face life as Jesus faced it. Amen.

HYMN: "I Would Be True."

March 8

In the Desert

PIANO PRELUDE

THEME VERSE:

Leader: Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God.

Response: For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

HYMN: "Thou Didst Leave Thy Throne" or "When the Lord of Love Was Here"

READING: "The Son of God"

Musing, and much revolving in his breast
How best the mighty work he might begin
Of Saviour to mankind, and which way first
Publish his God-like office, now mature,
One day walked forth alone, the Spirit leading,
And his deep thoughts, the better to converse
With solitude; till far from the track of men,
Thought following thought, and step by step led on
He entered now the bordering desert wild,
And with dark shades and rocks environ'd round,
His holy meditations thus pursued. . . .
Sole, but with holiest meditations fed,
Into himself descended, and at once
All his great work to come before him set;
How to begin, how to accomplish best
His end of being on earth and mission high.

—JOHN MILTON

SCRIPTURE: Luke 4: 1-13.

MESSAGE: Read Chapter XXII of *The Hidden Years* by John Oxenham, or the following:

The conviction that he was the Messiah, which flashed with such power into the mind of Jesus as he came out from the waters of the Jordan amazed and bewildered him. He felt the necessity of being alone with himself and with God to think over the dazzling and perplexing destiny to which he had been called. He accordingly went away into the wilderness to his great task and its duties. The impulse that led him to the solitary wilds was so strong that in speaking of it afterward to his disciples he gave them the impression that he was "led" or "driven" thither by the Spirit.

. . . . . .

To the wilderness Jesus hastened, deeply absorbed in thought. For a long time his mind was so occupied by thoughts of his high destiny and extraordinary duties, or so engaged in prayer and praise, that he forgot the demands of the body. At last he was awakened from intense absorption in thought by the rude demands of hunger. The fact that he could hunger startled him. It cast doubt on his whole conception of his new mission. Could he *really* be the Messiah and be hungry?

. . . . . .

Then there flashed into his mind the thought, "If thou be the Son of God, command that these stones become bread." Nothing is so abundant on the Palestinian hills as stones. As Messiah, the Son of God, he ought, so men of that time thought, to be able to work any miracle. If he could by a word change stones into bread, he could easily bring in the era of plenty which was expected. At this point he suddenly recalled the great words of the Book of Deuteronomy: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of God, doth man live," and he realized afresh that the greatest need of mankind is not bread, urgent as the necessity for bread often is. The words that proceed out of the mouth of God represent God's will. They define the great ethical and spiritual laws of man's higher life. Obedience to these laws distinguishes men from animals. Abundance of food strengthens the animal in man; doing the will of God develops his soul. The crying need of the world was then, and still is, a clearer perception of the will of God and greater power to do it. The times in which Jesus lived were sadly out of joint—not primarily for lack of food, but for lack of obedience to the will of God.

Jesus thus perceived that the real test, as to whether the voice that had sounded in his soul, calling him the Son of God, spoke the truth or not, did not lie in his power to turn stones into bread and load men's tables with abundance, but in his power to do the will of God and to help others do it.

. . . . . .

Thus, alone with God, Jesus fought with his doubts and conquered them. He no longer wondered that he, a carpenter from an obscure village, should be called to this high service. The inner convictions of his soul and his knowledge of God guaranteed that. As he examined himself he found depths in his nature which justified him in thinking that, whatever the reality of the extravagant apocalyptic language applied to the Messiah might mean, it was fulfilled in him. He now saw clearly that the apocalypses had sorely missed the point in their pictures of the Messianic kingdom. People who took those pictures literally were looking for happiness where it could not be found. It was his mission to disclose a higher and nobler kingdom—to lead his people and the world to a better happiness by leading them to the Father. So from the solitary wilderness of temptation he came forth to take up his sacred but superhuman task.

—From *Jesus of Nazareth* by G. A. Barton. By permission of The Macmillan Company, publishers.

GUIDED MEDITATION:

We thank thee, our God, for the clear insight of Jesus who was able to see to the heart of every problem and discern without failing the right and wrong.

Help us to be willing to pay the price in hard moral struggle which alone will give us Christ-like lives.

Help us to choose the hard right and reject the easy wrong.

Help us most of all to be forever dissatisfied with what is merely good enough, and to strive ceaselessly for the best that we can be. Amen.

HYMN: "Give of Your Best to the Master"

*Director of Bible Study and Evangelism, Department of Epworth League and Young People's Work, Methodist Episcopal Church, Chicago.

March 15

In Meeting Human Need

o Prelude

me Verse:

der: Come unto me, all ye that labor and re heavy laden, and I will give you rest.

ponse: Take my yoke upon you, and learn me; for I am meek and lowly in heart: and shall find rest unto your souls.

For my yoke is easy and my burden is ght.

n: "Come Unto Me, Ye Weary," or "I ar the Voice of Jesus Say"

er: Jesus was always sensitive to the l needs of people, whether those needs re physical difficulties, or mental perxities, or moral problems. He made it daily business of his life to help folks l to make possible happier and better ing. Here again, these stories of Jesus' swer to human needs.

pture *(Read by three young people)*:
ark 10: 46-52
hn 3: 1-21
ark 10: 17-22

ing: "Excellency of Christ"

is a path, if any be misled:
fe is a robe, if any naked be;
any chance to hunger, he is bread;
f any be a bondman he is free;
f any be but weak, how strong is he!
dead men life he is, to sick men health;
blind men sight, and to the needy wealth;
pleasure without loss, a treasure without stealth.

—Giles Fletcher

sage: Read chapter XXIII of *The Hidden ars* by John Oxenham, or the following:

he one deadly heresy, in the opinion of Jesus, to get a wrong view of men. For theological ikes Jesus had amazing charity. A man might e mistakes about God, and the mistakes could verlooked until they could be corrected, but ikes about men were much more deadly. It is ficant that the terrible word about the sin that no forgiveness was spoken to men who were g that healing the sick was of the devil. The of Dives was his opinion, or lack of opinion, t the worth of Lazarus. The priest and the te fell under eternal condemnation because were so full of what they conceived to be a to God that they were blind to the needs of icken man. The supreme test at the judgment e as told in Matthew was the meeting of tests nemselves so insignificant that those who had them could not remember them, and those had not met them thought they had."

rom *Human Needs and World Christianity* Francis John McConnell.

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hat the supreme value for the Master was perd character is shown in his own life even more in his teaching. The passion of his life was urhood. The church has often stereotyped itle, Saviour, and made it cold and official in ogical theory; but at first it was not theology l. Saviourhood was the vivid and immediate ession of the Master's daily living. The fest joy of his life was in saving and servmen. 'The Son of man also came not to be stered unto, but to minister, and to give his a ransom for many.' The Son of man came eek and to save that which was lost; these no isolated and occasional notes, but rather continually recurrent theme of his living. He stered to personality through the body and a large portion of his waking hours in healmen's physical ailments; he ministered to s spiritual life directly in all his preaching. ys the supreme value for which he taught sacrificed was personality, marred and esed, yet even so the child of God, loved by 'ather and possessing everlasting issues of weal oe."

rom *The Manhood of the Master* by Harry son Fosdick. Used by permission, Association

ed Meditation:

thank thee, our God, for a Master who t indifferent to human need.

thank thee for his words and example which today minister to the deepest needs of boys girls, and men and women.

lp us to understand the deep meaning of his g that to love God with all the heart and neighbor as one's self are parts of the same nandment.

ke us, as was our Master, sensitive and reive to the needs of humanity. Amen.

n: "O Master Let Me Walk with Thee"

March 22

On The Mountain

Piano Prelude

Theme Verses:

Leader: The hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

Response: The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth.

All: God is a spirit, and they that worship him must worship him in spirit and in truth.

Hymn: " Holy, Holy, Holy"

Scripture: Mark 9: 2-8

Reading:

Did Jesus ever climb those inviting hills which sheltered the little village in which he was born? We may be very sure that he often did. We may even suspect that it was from those hill-tops that he got his first glimpse of the kingdoms of the world and the glory of them. We would not, I think, be very far wrong were we to suppose that much of that amazing insight which characterized his words and deeds was born of those clarifying hours which he spent alone on the hill-tops of Galilee.

That Jesus did spend many hours in the solitude of mountains every one of his biographers intimates. In his life, as it is reported in the New Testament, some of the most significant of all chapters are associated with mountains. On a mountain he chose his first disciples. On a mountain he delivered his most wonderful sermon. On a mountain, as he labored to adjust himself to the thought of a violent and brutal death, he became transfigured. When he was lonely or discouraged, when he was mentally confused or morally disquieted, he betook himself to the hills and remained there until his vision had become clear and his soul had become fortified."

—From *The Foolishness of Preaching* by Ernest Fremont Tittle. Abingdon Press.

Reading: "God Meets Me in the Mountains"

God meets me in the mountains when I climb alone and high,
Above the wrangling sinners and the jangling devotees,
Up where the tapered spruce will guide my glances to the sky
And canyon walls will mutely preach their mighty homilies
In hush so dense that I can sense—is it my pulses drumming?
Or God's light footfall, coming through the silvery aspen trees?

. . . . . .

Where pines reach up the mountains and the mountains up the blue,
And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,
For there my spirit laughs to fling its worldly duffle down
And, shaking free exultantly, calls to its great companion!
God meets me in the canyon when I miss him in the town.

—Badger Clark

Message: Read Chapter IX from *The Hidden Years* by John Oxenham or the following:

Little by little, as the days passed, the Disciples began to understand Jesus' words, though they did not grasp their full meaning, but they did become somewhat accustomed to thinking of their loved Friend and Master as the Messiah. After six days Jesus took with him Peter, James, and John, and with them climbed one of the spurs of Mount Hermon to pray. Probably it was toward evening. Leaving the Disciples a little apart, he went aside and knelt, in full view of them. As he prayed a wonderful thing happened, which the Disciples did not at all understand. Possibly, as they expressed in Oriental imagery the impressions made on their uncritical minds, they made what they saw appear to be more of a physical marvel than a modern observer would have done, but this is how Peter described it to the Evangelist Mark: "He was transfigured before us; and his garments became glistering, exceedingly white, so as no fuller on earth can whiten them. And there appeared unto us Elijah with Moses, and they were talking with Jesus." What is the meaning of this statement? What really happened here? It is both right and reverent that we should seek to understand it. In reply to these questions it must be said that, although we may not pretend to know all about it, two facts are clear. There was something unusual in the appearance of Jesus which attracted the notice of the Disciples and the story represents a new appreciation of Jesus on the part of the Disciples themselves.

—From *Jesus of Nazareth* by G. A. Barton. By permission of The Macmillan Company, publishers.

Guided Meditation:

Our God, we, like Jesus, need to find thee in the hours of our temptations and difficulties.

Help us to find the quiet times and places when we can see life steadily and see it whole.

Deliver us from the temptation to stay on the mountain of communion with thee. May we never lose sight of the world of need at the mountain's foot.

Teach us to pray as the Master prayed.

The Lord's Prayer

Hymn: "Spirit of God, Descend Upon My Heart"

March 29

At the Gates of the City

Piano and Cornet Prelude: "The Palms"

Theme Verses: Matthew 21: 1-17

Hymn: "Hosanna, Loud Hosanna"

Reading: "Ride On, Ride On in Majesty"

Reading: "Indifference"

When Jesus came to Golgotha—they hanged him to a tree,
They drove great nails through hands and feet and made a Calvary.
They crowned him with a crown of thorns, red were his wounds and deep,
For those were crude and cruel days and human flesh was cheap.

When Jesus came to Birmingham they simply passed him by,
They never hurt a hair of him, they only let him die.
For men had grown more tender and they would not give him pain,
They only just passed down the street and left him—in the rain.

Still Jesus cried "Forgive them, for they know not what they do."
And still it rained the winter rain that drenched him through and through.
The crowds went home and left the streets without a soul to see
And Jesus crouched against a wall—and cried for Calvary.

—From *Rhymes of a Padre,* by G. A. Studdert-Kennedy

Message: Read chapter XVI from *The Hidden Years* by John Oxenham or the following:

When Jesus came to Jerusalem, the chief city of his nation, they crucified him. Since that time he has come to other cities of the world—Corinth, Athens, Rome, Paris, Berlin, and New York. In some of these cities they have crucified him again, and in others "they simply passed him by and left him in the rain."

In Luke's account of the trial before Pilate we have the story of how, when the people were allowed to choose between Barabbas a murderer, and Jesus they asked that Barabbas be set free and that Jesus be crucified. . . .

It is the same in many cities today. The feeble voice of the church is drowned in the clamorous voices that cry for wealth, pleasure, and power. One needs only to read the newspapers in any of our great cities to know that Barabbas, the thief and the murderer, has been set free to work his will and ply his trade. . . .

Barabbas at large! The voice of materialism prevailing! Jesus ignored or crucified anew! And the church of Jesus Christ exercising but little influence because of a pathetically inadequate and outgrown program and half-hearted support.

Here is a challenge for adventurous youth. Our great modern cities offer opportunities for pioneering that are as real as any offered by uncharted sea or unblazed forest. The modern city, in which the good citizen of yesterday is lost in the confusion, is a new creation. The problem of government is tenfold more difficult than it was fifty years ago, and yet there is a smaller percentage of the best brains in our legislative bodies than a hundred years ago. The city presents a legislative and governmental as well as a moral and religious problem. Earnest and sincere men and women who love the city look to the church for help and leadership. We must not fail them.

More than a generation ago a brilliant English publicist wrote a book entitled *If Christ Came to Chicago.* The Chicago of that day has disappeared. There is a new Chicago. It is better and it is worse. It needs Christ. He can come to Chicago, New York, San Francisco, or any other city, only through faithful men and women who with him will weep and pray over the city, and then go out and work and sacrifice for its redemption.

—An Editorial in the *Epworth Herald* for March 23, 1929. Used by permission.

Guided Meditation:

We thank thee, our God, for the triumph of Palm Sunday, but we cannot forget that the city which received our Master one day, crucified him another.

We remember today the many times that we, too, have paid him honor with our lips, but denied him with our lives.

Help us not only to say, "Lord, Lord" with our lips, but to do the things that he says.

We dedicate our lives today to help Jesus enter, not only the places where we live, but every relationship if life. Amen.

Hymn: "Take My Life and Let It Be"

SENIORS AND YOUNG PEOPLE

The theme chosen for these Lenten worship services is taken from that incident recorded only by John where certain Greeks came to Philip and said, "Sir, we would see Jesus." The youth of our own age, who are to a great degree Greek in their spirit, are also coming to us who are teachers and leaders with the same request. But they do not want us to show them the doctrinal or theological Christ. They want to see the Jesus who walked and lived in a body like theirs and who had to face life as they have to face it. Accordingly, these services, through songs, poems, and other worship materials, will attempt to reveal:

The Courage of Jesus
The Joy of Jesus
The Loyalty of Jesus
The Chivalry of Jesus, and
The Triumph of Jesus (Palm Sunday)

No season of the year lends itself so naturally to evangelistic emphasis as the weeks before Easter. It is the conviction of the writer that the Christian life becomes alluring and exciting when it is presented in terms of the demands it makes upon the everyday life of young people. May these services help to bring his claim to their allegiance before present-day youth.

THEME FOR THE MONTH: *"We Would See Jesus"*

March 1

THEME: *The Courage of Jesus*

PIANO PRELUDE: "O Jesus, I Have Promised"

HYMN: "Jesus, Thou Divine Companion" or "O Master Workman of the Race"

SCRIPTURE: John 18: 4-8

READING: "Jesus"

Jesus, whose lot with us was cast,
Who saw it out, from first to last,
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew:
Whose humorous eye took in each phase
Of full, rich life this world displays,
Yet evermore kept fast in view
The far-off goal it leads us to:
Who, as your hour neared, did not fail—
The world's fate trembling in the scale—
With your half-hearted band to dine,
And chat across the bread and wine:
Then went out firm to face the end,
Alone, without a single friend:
Who felt, as your last words confessed,
Wrung from a proud unflinching breast
By hours of dull ignoble pain,
Your whole life's fight was fought in vain:
Would I could win and keep and feel
That heart of love, that spirit of steel.

—AUTHOR UNKNOWN

SOLO: "O Son of Man, Our Hero Strong and Tender" (No. 79 in the *American Student Hymnal*)

READING: "A Virile Christ"

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old:
We need a man of strength with us to hold
The every breach of Death without amaze.
Did he not scourge from temple courts the thieves?
And make the arch-fiend's self again to fall?
And blast the fig tree that was only leaves?
And still the raging tumult of the seas?
Did he not bear the greatest pain of all,
Silent, upon the cross of Calvary?

—REX BOUNDY.

Used by permission, *The Christian Century*

READING:

When, therefore, we stand in the presence of humanity's ideal Man, we may expect to find in him an extraordinary kind of courage, and we are not disappointed. Than Jesus no braver man ever lived. There were men who called him a glutton and a wine-bibber; there were men who called him a heretic and blasphemer; but the New Testament contains no mentions of any man who called him a coward.

Not even his enemies could fail to see or refuse to acknowledge that he had the heart of a lion. A few weeks after his death two of his disciples were arrested. Poor, unlettered peasants they were, but they gave a good account of themselves. They acquitted themselves like men; and it is recorded of their judges that when they beheld the boldness of Peter and John, they took knowledge of them that they had been with Jesus. What was it in these two prisoners at the bar which revealed to the court their connection with Jesus? Their boldness, their magnificent courage. Not even Jesus' enemies could deny that he was brave. Indeed, one wonders whether these hard-boiled ecclesiastics did not cherish a secret admiration for the man whom they had put to death. Emerson reminds us that "the troop of Virginia infantry that had marched to guard the prison of John Brown asked leave to pay their respects to the prisoner." However great their hatred for his abolition views, however profound their horror of his ill-judged attempt to liberate the slave, they could not disguise their admiration for his heroism. So, also, the men who sent Jesus to the cross, unless their very souls were dead, must have cherished a secret respect for his tremendous courage.[1]

PRAYER:

O God, who hast sent us to school in this strange life of ours, and has set us tasks which test all our courage, trust and fidelity; may we not spend our days complaining at circumstances or fretting at discipline, but give ourselves to learn of life and to profit by every experience.

We pray that when trials come upon us we may not shirk the issue or lose our faith in thy goodness, but committing our souls unto thee who knowest the way that we take, come forth as gold tried in the fire.

Grant by thy grace that we may not be found wanting in the hour of crisis. When the battle is set, may we know on which side we ought to be, and when the day goes hard, cowards steal from the field, and heroes fall around the standard, may our place be found where the fight is fiercest. If we faint, may we not be faithless; if we fall, may it be while facing the foe. Amen.

—W. E. ORCHARD

HYMN: "O Master, Let Me Walk with Thee"

March 8

THEME: *The Joy of Jesus*

PIANO PRELUDE

CALL TO WORSHIP: Be not afraid; for behold I bring you good tidings of great joy which shall be to all people.

HYMN: "Joy to the World"

SCRIPTURE: Matthew 9: 10-15

READING:

Have you thought of the Master largely in terms of sorrowful self sacrifice? Then note carefully today's picture of him as he sits at dinner. He is plainly happy. He is with his friends and is helping people who need help, and he so rejoices in his work that he compares his disciples and himself to a bridal party on a honeymoon. Even when we turn from such a scene as this to think of the days of Jesus' persecution, we find the note of joy unquenched. "Rejoice in *that* day," he says, "and leap for joy." "The fruits of the spirit," according to Paul, "are love, *joy*, peace." Is your life, by its radiation of real good-cheer and good-will; bearing testimony to your friendship with the Master?"[2]

HYMN: "Fairest Lord Jesus" *(first verse)*

FIRST READER:

He was a man of joy: and it was upon the path of joy that he met the sorrows of all men. And it was from the high roofs of his sorrows that he beheld the joys of all men.

He saw visions that we did not see, and heard voices that we did not hear; and he spoke as if to invisible multitudes, and ofttimes through us to races yet unborn.

And Jesus was often alone. He was among us yet not one with us. He was upon the earth, yet he was of the sky. And only in our aloneness may we visit the land of his aloneness.

He loved us with tender love. His heart was a winepress. You and I could approach with a cup and drink therefrom.

One thing I could not understand in Jesus: He would make merry with his listeners; he would tell jests and play upon words, and laugh with all the fullness of his heart, even when there were distances in his eyes and sadness in his voice. But I understand now.

—Reprinted from *Jesus, the Son of Man* by Kahlil Gibran, by and with permission of and special arrangement with Alfred A. Knopf, Inc., authorized publishers.

HYMN: "Fairest Lord Jesus" *(second verse)*

READING:

This is the most significant fact about Jesus' joy, that the sources of it were not at the mercy of men and circumstance. There were sources of gladness in Jesus' life which were dependent on the goodwill of men. His satisfaction in the comforts of life, his delight in the free and unmuzzled teaching of the people, his confidence in his disciples, including Judas—these and other elements of joy in the Master's experience, were at the mercy of men. And they closed them. All through the final months of his ministry you can hear the click of closing doors around his life, until at last they shut him into the upper room to face the terrible tomorrow. Every door which the hand of man could reach we closed. Then that wonderful thing happened, which is the mark of the exalted souls and supremely of the Master. He fell back on resources which the hand of man could not touch. "My joy I give unto you," he said, "and your joy *no man taketh from you*." Jesus' blessedness was not like the brook that flows from melting snow which can be made to vanish by the sun, but like a stream that has exhaustless springs to draw from. He could stand anything that men or circumstances could do to him and still have resources of joy. He was an unconquerable soul . . . .

Whatever else may be true of Jesus, he was not a "pale Galilean." The first impression which he makes is one of overflowing radiance and gladness.

PRAYER:

O God of joy, as of every deep and fine emotion, we thank thee for the gladness of life. We rejoice in the beauty of thy world, in the laughter of little children, in the thrill of physical exertion, in the comradeship of friends. But help us to find and know the joy of Jesus which was rooted deep in his life of fellowship with thee. Help us to be of good cheer when everything is not going our way and when we cannot understand the forces of life which seem to be too vast for us to master. May all men know by our radiant happiness that we are followers of him who gives life abundant. Amen.

HYMN: "Fairest Lord Jesus" *(third verse)*

March 15

THEME: *The Loyalty of Jesus*

PIANO PRELUDE

CALL TO WORSHIP:

But seek ye first his kingdom
And his righteousness,
And all these things
Shall be added unto you.

HYMN: "When Morning Gilds the Skies"

SCRIPTURE: Matthew 12: 47-50; 6: 24

READING:

The Master never would accept acclamation that was merely the borrowed result of other people's thinking. He insisted that men themselves should be utterly devoted to his cause.

Now the explanation of this attitude of Jesus lies deep in his character. He himself was absolutely loyal to a Cause. Like the Mississippi through the center of the continent, gathering the contribution of the brooks and rivers upon every side, this central dedication of the Master flowed down through his life and everything was made to pay tribute to it. When Hannibal was nine years old, he swore before the altar of his god eternal enmity to Rome, and that purpose embittered him until he died, and neither toil nor suffering nor failure could deflect him from it.

In a loftier realm and in a nobler way Jesus had the same sort of resolute and undiscourageable devotion. At twelve he is already self-dedicated to his Father's business; and throughout his ministry the abiding determination of his heart is manifest: "I must work the works of him that sent me, while it is day"; "I must preach the good tidings of the Kingdom of God to the other cities also"; "My meat is to do the will of him that sent me." At last he "steadfastly set his face to go to Jerusalem," knowing well what would befall him there, and in Gethsemane pledged the last full payment of his loyalty. "Thy will, not mine, be done." . . .

This loyalty of his is like a recurring theme in the symphony of his life. There are wonderful passages of joy, terrible passages of tragedy, matchless recitatives of teaching, stirring harmonies of love, but ever reappearing through them all, underlying the entire composition of his life, is the master theme of loyalty.[2]

SONG: *Follow the Gleam" (If you have access to the *American Student Hymnal*, substitute No. 143, "I Bind My Heart this Tide," sung as a special number or by the group.)

READING: "A Poet Lived in Galilee," Witter Bynner

PRAYERS: from the group for courage to be loyal to Jesus and his Cause.

HYMN: "I Would Be True"

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[2] From *The Manhood of the Master* by Harry Emerson Fosdick. Used by permission, Association Press.

March 22

E: *The Chivalry of Jesus*

) PRELUDE

: "Immortal Love Forever Full"

R: Jesus has been called "The world's gentleman." Before we can understand this phrase we must remember that he Romans and Greeks a woman was a ything or a slave. To the Hebrew ld she was a domestic creature not able understand the things of religion or blic life. To Jesus she was a human sonality and as such a child of God. was unique in his appreciation of men and in the quality of his friendships with them.

TURE: John 8: 2-11

ER:

rly Wednesday morning Jesus returned to emple. As soon as he appeared a number of gathered about him and he sat down and t them. While he was thus engaged a of scribes and Pharisees interrupted him. came bringing a young woman who had com- l a sin for which the Law ordered death by g. She had been caught and had been ht for trial. As hers was a capital offense, ould be tried by twenty-three judges. The who brought her were probably assembling in emple court to try her, when, seeing Jesus, remembering the indignity he had placed on priests two days before, they thought it a opportunity to put him to the test. He was ed to be merciful to all sinners; perhaps they get him to commit himself to some principle was in conflict to the sacred Law. So, ng the woman up, they said, 'Rabbi, this n was caught sinning. Now Moses in the commanded that such should be stoned; but dost thou say?'

sus bent over and began to write on the of the court as though he did not hear them. is the only time that Jesus is said ever to written anything. What would we not to know what he wrote! As they continued peat their question, Jesus straightened himself id said: 'He that is without sin among you, let first cast a stone at her." Again, stooping , he continued his writing. Some have sup- l that he wrote in the dust the sins of which woman's judges were guilty, but of that we ot be sure. These scribes and Pharisees were men, only, like many of us, they were some- misguided and had not the clearest of moral s. They did not mean to be bad or cruel. thought they were obliged to obey God's in cases like this woman's.

he words of Jesus, however, set them thinking. r own sins passed before their minds. Their iences awoke. They were ashamed of them- s, and one by one they slunk away. After a Jesus raised his head again, and saw only oman standing there in her shame. 'Woman,' Jesus, 'Where are those thy accusers? hath no condemned thee?' She said. 'No one, sir.' said, 'Neither do I condemn thee: go and sin more.'

here the story ends. We do not know the l. Jesus trusted the woman as he had trusted hæus. She had greviously sinned, but he her another chance. Doubtless, if we could the story of her after-life, we should find she proved herself worthy of the trust Jesus ed in her."

From *Jesus of Nazareth* by G. A. Barton. By ission of The Macmillan Company, publishers.

IN: "Dear Lord and Father of Mankind" *irst verse)*

DER: Because of the new attitude toward omen that Jesus had, Paul was able to y, "In him there is neither male nor male, but all are one in Christ Jesus." ecause of Jesus' attitude, the battle has ne forward that no woman should be prived of education or opportunity and at no woman should be exploited either r the pleasure or profit of men.

T READER: Some years ago the girls in e textile industries of Lawrence, Mass., ere on strike. They paraded the streets rrying a banner which bore the inscrip- on, "Bread and Roses." James Oppen- im has expressed in moving verse the irit underlying the slogan.

e come marching, marching, in the beauty f the day.
illion darkened kitchens, a thousand mill- ofts gray
Are touched with all the radiance that a sudden sun discloses.
For the people hear us singing, "Bread and Roses, Bread and Roses."

As we come marching, marching, we battle, too, for men—
For they are women's children and we mother them again.
Our lives shall not be sweated from birth until life closes—
Hearts starve as well as bodies: Give us Bread, but give us Roses!

As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient song of bread;
Small art and love and beauty their drudging spirits knew—
Yet, it is bread we fight for—but we fight for Roses, too.

As we come marching, marching, we bring the Greater Days—
The rising of the women means the rising of the race—
No more the drudge and idler—ten that toil where one reposes—
But a sharing of life's glories: Bread and Roses, Bread and Roses!

—JAMES OPPENHEIM
Used by permission

SECOND READER:

And if love enriches the one who loves, it also respects the one who is loved. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So, also, is love. There is the love of a mother for her child, and the love of a son for his mother. There is the love of brother for sister, and the love of friend for friend. There is the love of a man for a woman, until death and beyond it. One form of love differs from another form in glory. But wherever any star appears there is light; and wherever any form of love is, there is respect for personality. The lover holds the loved one sacred.

If only love should transcend blood relationship, sex, class, nation, race, and go out in some form toward every man who is born into the world, how vastly different and vastly better our human world would be! . . .

The hands of Simon Peter smell of fish, but the eyes of love see beyond the hands a beautiful soul. The reputation of Mary Magdalene is badly tarnished, but love sees beyond the stains a nature capable of great devotion. If only we shou'd all begin to see through the eyes of love, how much of unsuspected value we would presently discover in one another's lives![1]

PRAYER:

O Thou who art the Father of boys and girls, of men and of women, of all sorts and conditions of men, grant that we may never regard any human being as common or unclean. Forbid that any of us should ever use a fellow-being as an object to exploit for our own pleasure or profit. May we be among those who strive to bring about the Kingdom of God where men shall neither war nor quarrel nor harm one another in all the earth. Amen.

HYMN: "Dear Lord and Father of Mankind"

March 29

THEME: *The Triumph of Jesus*

PRELUDE: "The Palms," J. Faure

HYMN: "All Hail the Power of Jesus' Name"

SCRIPTURE: John 12: 12-19

FIRST READER: "For Palm Sunday"

Ride on, ride on in majesty!
Hark! all the tribes "Hosanna" cry:
O Saviour meek, pursue thy road,
With palms and scattered garments strewed.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow thy meek head to mortal pain!
Then take, O God, thy power and reign!
—HENRY MILMAN

SECOND READER:

I saw the conquerors riding by
With cruel lips and faces wan.
Musing on kingdoms sacked and burned,
There rode the Mongol, Ghengis Khan,
And Alexander, like a god,
Who sought to weld the world in one;
And Caesar with his laurel wreath;
And like a thing from hell, the Hun;

And leading, like a star, the van,
Heedless of upstretched arm and groan,
Inscrutable Napoleon went,
Dreaming of empire, and alone. . . .

Then all they perished from the earth,
As fleeting shadows from a glass.
And, conquering down the centuries,
Came Christ, the Swordless, on an ass.

THIRD READER:

And is it not for this self-same reason that he seems to belong, not to one age, but to all ages? There is one glory of the ancient world, and another glory of the mediæval world, and another glory of the modern world; for one age differeth from another age in glory. But who thinks of Jesus as belonging to the first century, or to the thirteenth century, or to the twentieth century? Is he not at home in every century? Whether there be Greek philosophies, they shall be done away. Whether there be mediæval pageantry, it shall pass. Whether there be modern industrial organization, it may be drastically modified. But now abideth love; and He who was love incarnate moves, and shall move, through all the centuries like the perpetual promise of the coming day.

So it is that Renan has said of him that, whatever the surprises of the future, Jesus will never be surpassed. The world has gotten beyond Rameses, Belshazzar, Attila, and Tamerlane. It has gotten beyond Caeser, Alexander, Charlemagne, and Napoleon. It will, let us hope, get beyond the men who have merely made millions while unmaking their fellow men. But will the world ever get beyond Jesus? How can the world get beyond love?[1]

FOURTH READER:

That Cause can never be lost nor stayed
Which takes the course of what God hath made
And is not trusting in walls and towers.
But slowly growing from seeds to flowers.

Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quietly growing becomes victorious.

In this itself like a tree it shows:
That high it reaches as deep it grows;
Just when the storms are its branches shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then if thousands of seeds are scattered?
AUTHOR UNKNOWN

HYMN: "Jesus Shall Reign Where'er the Sun"

PRAYER:

O God, who has ordained that from the mustard seed, which is the smallest of all seeds, shall grow a tree which fills the heavens, and that a bit of yeast shall leaven the whole lump, give us confidence to believe that the cause of Christ shall yet prevail in the hearts of men and that thy kingdom shall come, thy will be done on earth as it is in heaven. May this Palm Sunday be a day when Jesus shall come in triumph to rule in our lives and this Easter season a time of new discoveries of what it means to his followers. Amen.

[1] From *The Religion of the Spirit* by Ernest F. Tittle. Copyright, 1928. Used by permission of The Abingdon Press.

Have your Young People join in the Fellowship

The young people of Protestantism will share in a great fellowship of prayer and spiritual quest during the Easter Season. Harry Thomas Stock, Secretary of Young People's Work for the Congregational Educational Society, has prepared a pamphlet entitled, *Thy Kingdom Come* for use during this period. The pamphlet contains very helpful materials for use in personal worship. To have young people of the continent face together the great issues of Easter and the Christian Life will mean a fellowship which you will not want your own young people to miss.

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MARCH SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By S. W. Hutton**

A Word to the Superintendent

Your heart's desire for the school of your church prompts you to prepare well for the worship period each week. People cannot be driven into the attitude of worship, but they may be led in the experience of worship.

Aids to worship are available from many sources. The wise superintendent will gradually accumulate books, magazines, sample programs, and many items suitable for use in arranging worship services and will keep a file of such as fit into the calendar year. A set of manila folders, letter head size, one for each month in the year, will serve as an inexpensive filing system.

Keep alive to the current experience of those who attend your school and seek to give to this a spiritual flavor through group worship. Conditions relating to weather, community and local church enterprises, and the like, vary in different localities. Seasonal decorations are important. A small committee will provide these for the school. Appropriate pictures, mottoes, penants, flags, and other colorful touches will lend impressiveness to the period of devotion if thoughtfully used.

Look ahead at least through a period of several weeks and make sure every worship service is prepared well in advance. If you feel the need of a general rehearsal of the hymns to be used, arrange for this some mid-week evening, or Sunday afternoon or evening. A portion of the Sunday evening service once a month may be devoted to learning new hymns.

In your workers' conference you may assign worship programs to specific groups or individuals. If so, place in their hands definite suggestions in regard to what is expected of them and when they are to be in charge; then to make doubly sure, always go prepared to conduct the service yourself, for no telling when an emergency may arise. Worship attitudes do not thrive on uncertainties and last minute pick-ups.

Program Suggestions

Here is a series of suggested themes for programs, to be followed during the five Sundays in March under the general theme, "Choosing Christ." This theme for the month has been chosen because of emphasis being placed upon acceptance of Christ during the Pre-Easter season. Sub-themes for the five Sundays may be used as follows:

March 1. "Seeing the Work of Christ." This seeks to aid in developing appreciation of the many evidences of Christlikeness in the world of institutions, books, and folks about us.

March 8. "Hearing the Message of Christ." Here the desired attitude is a listening ear for the preaching and teaching of the Word of God.

March 15. "Feeling the Challenge of His Story." In this theme, the attitude of valiant response to the challenging life of Jesus is uppermost.

March 22. "Thinking on Life's Greatest Question." The aim through this theme is to cause all who worship together in this service to ponder over the question, Jesus the Christ, whose Son is he?

March 29. "Making the Great Decision." The primary attitude sought in the program developed around this theme, is that of decision to accept Christ or, to take a forward step in his service.

*Professor of New Testament and Worship Ministries, Texas Christian University, Fort Worth, Texas.

Program Outline

QUIET MUSIC: *(Use Hymns)*

OPENING HYMN STANZA *(Use the same one each Sunday during the month)*: "Open My Eyes That I May See"

BRIEF PRAYER: *(Embody the theme for the day)*

HYMN

READING OF GOD'S WORD: *(Make selection from those passages indicated and where possible read them in unison)*

STORY, TALK, PICTURE INTERPRETATION, SPECIAL MUSIC, POEM, or any other appropriate special number.

PRAYER: *(Vary the form of prayer; i.e., suggest topics for specific prayer, call upon two or three young people, sing an appropriate prayer hymn, or have a few moments of silent prayer closed by either the Lord's Prayer or "Let the words of my mouth and the meditation, etc.")*

HYMN

OFFERING SERVICE: *(To be used each Sunday)*

Leader: Honor Jehovah with thy substance, and with the first fruits of all thine increase.—Prov. 3: 9.

Response: It is more blessed to give than to receive. Acts 10: 35.

Offertory: (Instrumental) "We Give Thee But Thine Own."

HYMN: *(The first stanza of "Take the Name of Jesus With You" may be used here each Sunday)*

CLOSING PRAYER *(in unison)*: "Let thy lovingkindness, O Jehovah, be upon us, according as we have hoped in thee." Psalm 33: 22)

Source Materials

(Select material which fits in with the themes for specific Sundays)

HYMNS:

"Fairest Lord Jesus"
"Take My Life And Let It Be"
"O Jesus Thou Art Standing"
"Rise Up, O Men of God"
"I Would Be True"
"Just As I Am, Thine Own To Be"
"The Church's One Foundation"
"I Think When I Read that Sweet Story"
"Praise Him! Praise Him!"
"I'll Live For Him"
"All Hail the Power of Jesus' Name"

SCRIPTURE:

Psalm 19: 1-6
Psalm 23
Psalm 51: 1-4, 7-10
Matthew 5: 3-12
Romans 10: 8-10; 14: 11, 12
Philippians 2: 9-11

POEMS: "Life's Mirror" by Henry van Dyke or one of the following:

"Acceptance"

"I cannot think or reason,
I only know He came
With hands and feet of healing
And wild heart all aflame.
With eyes that dimmed and softened
At all the things He saw
And in His pillared singing
I read the marching law.
I only know He loves me,
Enfolds and understands—
And oh, His heart that holds me,
And oh, His certain hands!"

—WILLARD WATTLES

"We Would See Jesus"

We would see Jesus! We would look upon
The light in that divinely human face,
Where lofty majesty and tender grace
In blended beauty shone.

We would see Jesus, and would hear again
The voice that charmed the thousands by the sea,
Spoke peace to sinners, set the captives free,
And eased the sufferers' pain.

We would see Jesus, yet not him alone—
But see ourselves as our Maker's plan;
And in the beauty of the Son of Man
See man upon his throne.

We would see Jesus, and let him impart
The truth he came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart."

—W. J. SUCKOW

Every Youth

Every youth has a quest to make,
For life is the king's highway;
And a joyous heart is the scrip to take
On the road of Everyday.

Every youth has his gifts to guard
As he fares to a far-off goal—
A body pure, a mind unmarred,
And the light of a lovely soul.

Every youth has a task of his own,
For the Father has planned it so,
He seeks the way and he alone
Can show him the path to go.

Every youth has a loving Guide
From the vale to the mountain crest,
For the unseen Friend who walks beside
Is the *Way* and the *End* of the *Quest*.

—MARY S. EDGAR (*Adapted*)

HYMN WITH SCRIPTURE: *(In the order indicated, read the Scripture before singing the stanzas of* "O Jesus I Have Promised."

"And lo a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

(*First Stanza*)

"Let not your heart be troubled: believe in God, believe also in me." John 14: 1.

(*Second Stanza*)

"My sheep hear my voice, and I know them, and they follow me." John 10: 27.

(*Third Stanza*)

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Luke 16: 13.

(*Fourth Stanza*)

UNISON READING: Psalm 23

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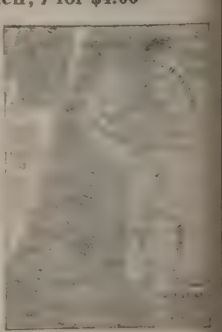

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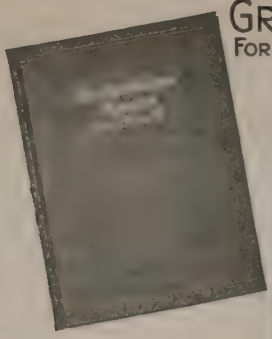

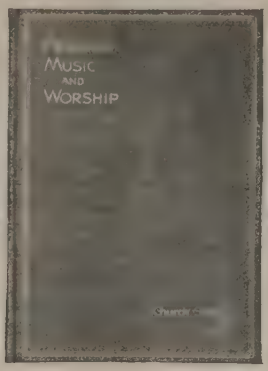

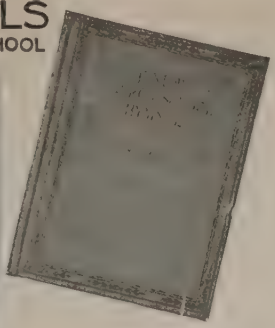

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Using Rural Values in Children's Work

(Continued from page 17)

ew life in springtime is abundantly evident to rural dren. God's laws in nature are there for all to read. ure provides beautiful cathedrals of great trees, with music for His praise and flowers for color and in- e. We have so many things that speak directly to f God. Can we not have some of our summer wor- out-of-doors? Let us use hymns like "This Is My er's World," "Bird Lullaby," and "All Things Bright Beautiful" as our children join in praise of God.

lthough the country offers endless opportunities for , most rural children need to be taught *how* to play es. This might form part of our work through the . The public school teacher may help. Just why children need help in play, is not very clear. Per- s it is because so many rural families are small, nowa- , and children have less companionship of other dren in the home. Perhaps it is because older people grown up with the idea that play is a waste of . Whatever the reason, there is a real need in a great y rural communities of teaching children wholesome . For this, the country offers endless opportunity. d open spaces, with plenty of hills for sleds and skis, t barns and lofts in which to hide, trees to climb, ks for wading, swimming, and sailing boats, and far nture in distant woodlands. Flower, bird, and tree awaits discovery anew.

ll this is far from religious education? Every bit of it is a golden opportunity to lead the children into a closer knowledge of and relationship with God, and to the development of a Christlike attitude in their relations with others. It cannot, of course, all be carried out on Sunday, but our program of religious education should not confine itself to one hour a week. Even the smallest classes might meet once a month at least for some of these activities that help to teach the principles of Christian living.

Perhaps some day we may have lesson courses planned especially for rural schools. There is a growing demand for them, as our conception of religion and of Christian education broadens. When we were merely handing on a traditional doctrine, or developing a single deep emotional experience, we had no great need of variety in curriculum material. But when religion means living in a Christlike way, in our own community, and the life situations and experiences of the children should form a large part of our lesson material, we can scarcely grow enthusiastic over lessons concerning city traffic rules, the city policeman who helps to keep us safe, the danger of playing on busy streets, and other experiences which form so large and necessary a part of a life situation curriculum for urban boys and girls. Rural workers with children can, of course, find a great deal of helpful material, but at the recent International Convention, the request for lessons dealing with the opportunities and needs peculiar to life in the country was repeated on many occasions in the sections dealing with children's work in the small school; and we are hopeful of results.

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hat's Happening in Religious Education

INTENSIVE study of foreign missions, occupying about two years, has been hed by a joint committee representing, resent, seven leading Protestant denomiins in this country, with the prospect thers uniting later. This study was red by an address delivered before a p of Baptist laymen at a luncheon in the ersity Club, New York, January 17, by John R. Mott, chairman of the Interal Missionary Council. Its purpose be to appraise the results of the century nore of foreign missionary enterprise ed on by the churches of North America. e study is being undertaken by the en independently of the mission boards, with their fullest and heartiest coopera- and will be financed by the laymen apart their contributions to their denomiinal missionary budgets. It will be icted, for the time being, to three tries, Japan, China, and India, including na.

llowing the meeting last January, a nittee was appointed to give constructhought to the problems raised by Dr. It was immediately evident to this nittee that, if an effective study were e made, fields other than those occupied Baptist missionaries would have to be eyed. It therefore decided to lay the before several of the leading denomiins, with the result that a joint committee formed with representatives of the follow- churches: Presbyterian, U. S., United byterian, Methodist Episcopal, Congreinal, Reformed Church in America, thern Baptist, and Protestant Episcopal rch of America.

he study, as now planned, will be carried by two separate groups. One of these concern itself wholly with gathering the s; the other, with these facts in hand, visit the fields involved and, together experts, will interpret and draw the conclusions.

he joint committee has enlisted the aid the Institute of Social and Religious earch. In its hands it has placed the re responsibility for the fact-finding part he inquiry. The Institute will not under- to appraise the facts. Its chief duty be to assemble them in such a way as to litate the work of the "Commissioners." personnel of the fact-finding groups has n chosen by the Institute. The choice of mmissioners" is in the hands of the joint mittee.

HE first of a series of sermons by notable American ministers was delivered by rles W. Gilkey, Dean of the University Chicago Chapel, at the Garrett Biblical itute on December 4. The sermons will given throughout the winter exclusively the benefit of Garrett student pastors find it impossible to hear Sunday mes- es because of their employment in nearby rches.

HE Apolliad Play Bureau has been established by the School of Speech of the versity of Southern California, by means which college students who have written ginal plays will be aided in obtaining ognition of their creative talent. Mrs. ie Mae Row, who is in charge of the new eau, is listing the plays of college authors production by little theatres, secondary ools, and other dramatic groups.

MR. RUSSELL COLGATE, President of the International Council of Religious Education, was recently elected Superintendent of the North Orange, New Jersey, Baptist Sunday School. This school was organized by Mr. Colgate's father, Mr. Samuel Colgate, over sixty years ago, who was its superintendent for many years. He was succeeded by his son, Sidney Colgate, who was superintendent up to the time of his death a few weeks ago, and is now succeeded by his brother, Russell Colgate.

ON ACCOUNT of the interest which has been expressed in the visits of Professor Henry R. Seager, of Columbia University, and his party to Russia last summer, plans are being made to organize a similar group to go to Russia during the summer of 1931. This party will meet in Berlin on July 6, 1931, and spend five weeks in Russia, visiting the industrial centers, financial institutions, schools, courts, workers' clubs, cooperative farms, museums, and places of historical interest. Anyone who is interested in joining this party should communicate with Roy H. Mackay, Columbia University, New York City.

IN VIEW of the World Conferences of Y. M. C. A.'s and the meeting of the General Committee of the World's Student Christian Federation, which will take place in 1931, a short and very interesting list of books recently published and dealing with North America, its civilization, its thought, etc., has been prepared. This bibliography will be of great value to those who intend to participate in these meetings. The World's Committee of the Y. M. C. A.'s, 3, Rue General Dufour, Geneva, Switzerland, will forward this list to anyone applying for it.

CHRISTMAS offerings of the International Council staff and "office family" made it possible to send ten baskets of staples, sufficient to last two weeks, to homes in Chicago's most congested and poverty stricken area. From just her own fifth grade room a public school teacher procured the names of ten families, not reported to any charitable organization, in which neither of the parents had been able to secure employment for many weeks. It was discovered that the chief sustenance of sixty-five adults and children had been either soup or bread and coffee; and sometimes, even then, there was "not enough for everybody."

The cash contributions and pledges were sufficient to provide not only for the Christmas baskets, but also to replenish supplies a few weeks later when the weather became even more severe, and the unemployment situation persisted. The proper agencies were notified in order that fuel and clothing might be furnished.

For ten cents the school lunchroom provides a child with a nourishing hot dish, one sandwich, a cookie, some fruit, and a bottle of milk. In order that its Christmas offering might be continued throughout the year $286.00 of the total amount ($422.00) will be used by the International Council to purchase meal tickets for twenty-nine children until the first of June.

PEACE has been an important principle of the Church of the Brethren since its founding in 1708; and this phase of its program is now carried on by the Board of Religious Education which has organized a Peace Commission of nine members delegated to study how that organization, as a church, can make the most effective contribution to the peace cause.

The program is placing a strong emphasis on peace education to be carried on through Sunday school literature, church school programs, summer camps and conferences, colleges and public schools, and the pulpits. All public school teachers who have graduated from colleges of that denomination are to be asked to recognize their opportunities for teaching peace; short peace articles are sent monthly to pastors in small towns who are to use them for local publicity; and the Commission feels that its ten summer camps offer an excellent chance to teach world friendship. Last summer two peace caravan teams of young people were sent out; and, because the results were so favorable, this venture will be repeated this year.

The church realizes, too, the necessity of creating an informed constituency. Peace workers must know the facts of the situation. Consequently the News Bulletin of the National Council for the Prevention of War is sent free to pastors and much literature is given for free distribution in the churches. Space is also reserved each month in its own denominational publications for this purpose. A group of stories on peace heroes is being prepared to be given to the teachers of children and young people; a general list of peace literature is also to be available; and the peace implications of foreign missions are receiving intensive consideration.

And finally, as evidenced by the following statement, the church recognizes the necessity of the cooperation of peace groups and bodies of pacifists. "It is necessary to get groups of people thinking together in order to influence political action. Our educational work must be made politically effective. We cooperate with the National Council for the Prevention of War, the peace organizations of churches, and other peace groups. We must move together."

IN CELEBRATION of its forty-seventh anniversary more than seven hundred members and guests of the Chicago Congregational Club met on December 15 in the Grand Ball Room of the Hotel LaSalle for a banquet and program. Dr. and Mrs. Arthur E. Holt spoke on "Religious Festivals" and the "Port Cities of the Orient." Furloughed missionaries and natives from the Far East also participated in the program. The club was organized in 1883, and is one of the largest of its kind in the Congregational denomination.

THE World's Sunday School Association has, at present, in China a deputation which has gone at the request of the Christian Churches of China to assist them in meeting the new government regulations regarding religious education. Dr. Jesse Lee Corley of Los Angeles, California, is heading up the deputation, and Dr. Luther A. Weigle, Dean of the Divinity School of Yale University, will join the group in the early summer.

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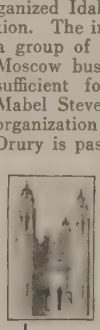
THOUSANDS of friends the world ov will be glad to learn that Mr. John E Pepper has celebrated his fiftieth anniversa of the superintendency of the Methodi Sunday School of Memphis, Tennessee When he was first elected to this position t enrolment of First Church was about thr hundred. He now greets, each Sunday, ov two thousand Sunday school membe through the installation of a radio syste covering two large buildings, one three stori and the other four stories high, in which t fourteen departmental groups are located

In addition to active participation in Su day school work for these many years M Pepper is known as a successful busine man, financier, and philanthropist. He w one of the organizers of the Y. M. C. A. Memphis and served for a number of yea as gratuitous secretary to that organizatio and he is the sole survivor of the board whic started the Methodist Assembly at Lak Junaluska, North Carolina. Among h present church, civic, and business relatio are included the presidency of the gener Sunday School Board, M. E. Church, Soutl and of two library associations; the chai manship of the board of managers of th Methodist Hospital; the directorship of th Y. M. C. A.; and the presidency of seve wholesale grocery firms.

THE Board of Religious Education of th Evangelical Synod of North America ha prepared for its constituency a most uniqu and valuable calendar. It is called the "Eva gelical Church School Calendar" and has f its permanent picture Margaret Tarram "All Things Wise and Wonderful." Th calendar for each month has a suggeste theme for the workers' conference and pe drawings illustrating each of the special da in that month. All dates for general chur and church school observance, as well as th denomination's special days, have been i cluded. The fact that Race Relations Da Religious Education Week, etc., have been i cluded indicates its "up-to-dateness."

NONSECTARIAN religious courses, wi credits, will be made available at th University of Idaho, through the newly o ganized Idaho Institute of Religious Educ tion. The institute, recently incorporated b a group of ministers, faculty members, an Moscow business men, will provide a hou sufficient for thirty men students. Mr Mabel Stevens Burton was chairman of th organization meeting, and Rev. Clifford M Drury is pastor of the University church.



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n years pastor of the famous Christ
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d, has accepted a call to the ministry
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na, where he succeeds Rev. William A.
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as retained his American citizenship,
remained a member of the California
nce of the Methodist Episcopal

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hodist Episcopal Church, South, dur-
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r assisted in building over 15,000
s and parsonages at an approximate
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HERBERT F. LOOMIS has resigned
executive secretary of the Washington-
rn Idaho Council of Christian Educa-
d has gone to be director of religious
on at the Central Union Church,
lu.

ERNEST W. TIEGS, Dean of the Uni-
sity College, evening division of the
sity of Southern California, has an-
d that that institution will offer what
ved to be the first college course in
dy of genealogy. The classes, which
be held during the winter quarter,
under the instruction of Mr. Neal

L. LOUIS ABER, formerly director
school administration for the Penn-
a State Sabbath School Association,
continued his work in Pennsylvania,
as recently assumed the position of
r of religious education for the Rhode
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none."

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e of poor health has been accepted
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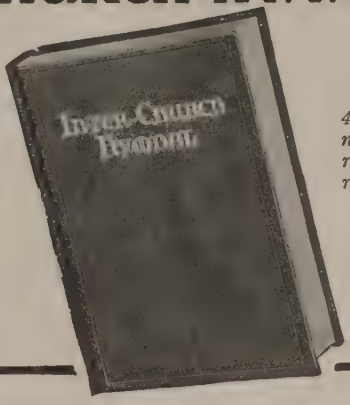

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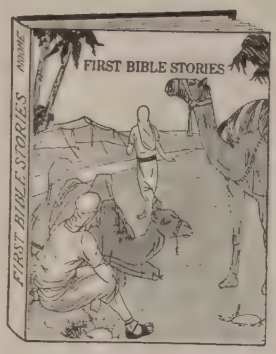

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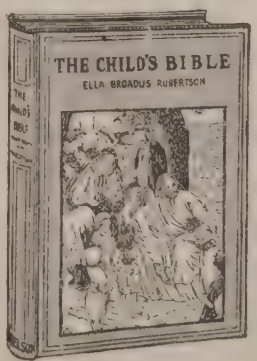

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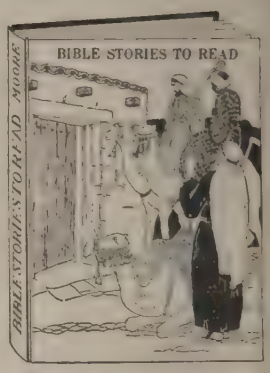

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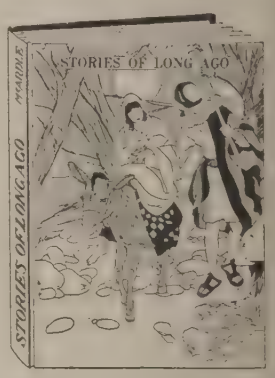

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NEW BOOKS

e Dream Power of Youth. By Percy layward. New York, Harper and ers, 1930. 174 p. Price $2.00.

s book is a milestone in the pursuit of uthor's own dream. He tells us that udied in the university with the view coming an engineer in steel and stone. ty-five years ago he turned to engineer- in the kingdom of the soul of man." e earlier portion of these twenty-five he served as a pastor in New Bruns- Canada, where his work with young e first won him recognition. For three he served as secretary for the Y. M. C. oys' Work Department in Canada, in capacity he was very close to the on and promotion of the Canadian h-centered program for boys and girls, during that time he compiled manuals eaders, study courses, and edited a r's magazine. Later, for three years he the general secretary of the Religious ation Council of Canada, and now for ears he has been Director of Young le's Work for the International Council eligious Education.

e Dream Power of Youth is a state- of the principles of the "Christian t" movement which the churches of n America have been developing co- itively during the past five years. The attempts to reveal the potentialities of church and allied agencies to achieve lesire of this movement. It deals with act and principles of motivation to see these affect the progress of his hopes; us why we should have great faith in power of youth to do high things; fol- the students of education in the laws owth and pedagogical principles and the niques these require; describes some e historical turning points of the church s efforts at motivation; describes the nt movements in developing the life and rience schemes of education; outlines a for which he thinks the church can in the desired cooperation of service for h; and finally sets forth schemes for ner work which are as yet only dreams, which the author believes are both able and necessary.

ne book is interesting and challenging. the most part it considers religion as the r aspiration and value of life. Here there, however, there is a break over religion as something that is and there- is to be given. He seems to follow some- the old idea of evangelism in this ration in his oft repeated statement, task must happen in this generation." s, in fact, each and every generation become responsible anew for its own gelization. The book will be needed nose who are trying to rethink their task ne guidance of youth.

—J. M. ARTMAN

he Book of Arthur Gleason. My le. By Arthur Gleason. New York, iam Morrow & Company, 1929. 235 p.

is book is a tonic for those jaded ones ng us who believe that life gets drab as it oaches forty or fifty. Gleason gave the of youth to all of life, up to the very It contains an account of his life by his and his connection with college, news- r work, the war, journalism, and the rations of the labor movement. Then are his own choice pieces. A picture constuctive social reformer, but a re- er none the less.

—P. R. H.

Religion in a Changing World. By Rabbi Abba Hillel Silver. New York, Richard R. Smith, Inc., 1930. 204 p. Price $2.00.

Rabbi Silver points out that religious thought in our time is characterized by the utmost timidity and diffidence. The liberal religious forces, having disported themselves for a decade in an attack upon orthodoxy, now find themselves confronted with the real foe of all religion, liberal and orthodox alike —materialism and atheism. The result is panic, confusion, and humanism. The real struggle is between two *opinions*—the materialistic and the spiritual conception of the universe—neither of which is scientifically demonstrable. Religion takes the latter view and champions the reality of God; the reality of personality; the reality of truth, beauty, and goodness. Rabbi Silver contends that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past.

The presentation is popular to the extent of being disappointing in places because it does not go "deeper." However, many will find it refreshing to read so positive and constructive a message from one who is a pronounced liberal.

—P. H. V.

The Fourfold Sacrament. By J. S. Hoyland. Cambridge, England, W. Heffer & Sons Ltd., 1927. 128 p. Price 2/6 net.

The Sacrament of Common Life. By J. S. Hoyland. Cambridge, England, W. Heffer & Sons Ltd., 1927. 165 p. Price 2/6 net.

The Sacrament of Nature. By John S. Hoyland. Cambridge, England, W. Heffer & Sons Ltd., 1927. 53 p. Price 2s. 6d. net.

The author of these three books has spent many years in India. His writings are full of the beauty of the Orient. Believing that it is of help to write down something as a record of the subject of the day's meditation, the author made these records in intervals of time salvaged from the many activities of his missionary life. At the urgent request of friends these meditations have been published.

In *The Fourfold Sacrament* the author states one of his methods of devotional thinking as follows: "*first*, fix the mind upon some aspect of the divine Fatherhood and love; *second*, bring the day's tasks and responsibilities before God (with prayer for others); *third*, express the soul's thankfulness to God; *fourth*, remain in quiet and joyful communion with God." Thus a Fourfold Sacrament, of Sonship, Work, Praise, and Communion, for each day of the month.

In *The Sacrament of Common Life* the meditations are arranged for each week of the year under the Sacraments of Sonship, of Nature, and of Home Life.

The materials in these two books, as well as *The Sacrament of Nature*, are all expressed in poetic form and are unusually helpful, not only for personal meditations, but each book is a splendid source for public worship materials.

—G. D.

The Teaching of the Old Boy. By Tom MacInnes. Toronto, Ontario, J. M. Dent & Sons Ltd., 1927. 228 p. Price $1.50.

An interesting account of the teachings of Lee Ir, better known as Lau Tze—the Old Boy, the child Lau, the Venerable Philosopher—the Chinese teacher.

Prayers for Special Days and Occasions. By G. B. F. Hallock. New York, Richard R. Smith, Inc., 1930. 192 p.

A Pocket Manual in which may be found prayers for all occasions—regularly recurring days; special observances; ceremonies; seasons; and special objects and persons. Pastors and directors of worship will find it a welcome aid in planning services of worship.

The New Preaching. By Joseph Fort Newton. Nashville, Cokesbury Press, 1930. 187 p. Price $2.00.

While this book is primarily designed for preachers, the reviewer believes that it has real value for the religious educator. It faces the task of religious leadership from a pastor's standpoint, and certainly the religious educator should have this view.

This book is from many standpoints a great book on preaching. It faces the choice of preaching on the one hand, and on the other it goes to the bottom in facing the difficulties which a preacher faces. These difficulties are not much different from those with which the religious educator must deal.

Under such chapters as these: "In the Vestry," "The Sermon," "The Preacher." "What is Preaching," "The New Keyboard," "The New Congregation," "The New Strategy," "My Master," the author in fascinating style and in an apt use of words explores the field in which the minister carries forward his work. It is illuminating. Dr. Newton makes the reader aware constantly of the new era in which we are living, new thrills of life, new philosophy, new forces, and at the same time he shows us how the old gospel has a new message for this age.

The reader experiences a renewal of faith and heart as he comes to the last chapter in which the author writes on "My Master."

—R. A. B.

Worship in Music. By Hughes, McCutchan, Lutkin, Harper, Price, Harrington, and Walker. New York, The Abingdon Press, 1929. 204 p. Price $1.50.

A Conference on Church Music was held at De Pauw University, October 16-23, 1927. The lectures of the Conference compose one of the series of Mendenhall lectures. Those presented in this volume are:

"Music and Religion," "Music and Theology," and "Music and Worship," by Edwin Holt Hughes.

"Music in the Church Service," by Robert G. McCutchan.

"Hymns and Public Worship," by Peter Christian Lutkin.

"The Order of Worship," by Earl Enyeart Harper.

"The Cosmopolitan Hymnal," by Carl F. Price.

"Some New Anthems," by Karl P. Harrington.

"Choirmasters and Their Choirs," by Peter Christian Lutkin.

"The Music Committee," by John M. Walker.

The Leadership of Youth. A Guide to Bible Classes and Other Fellowship Groups, and a Study Book for Conferences and Training Classes. By J. C. Jamieson. Melbourne, Australia, Board of Religious Education, Presbyterian Church of Australia. 48 p.

This booklet deals with the Modern Bible Study Group; How to Lead the Study, the Leader and His Work; the Syllabus; and Some Secrets of Success.

Psychology's Defence of the Faith. By David Yellowlees. New York, Richard R. Smith, Inc., 1930. 190 p. Price $2.00.

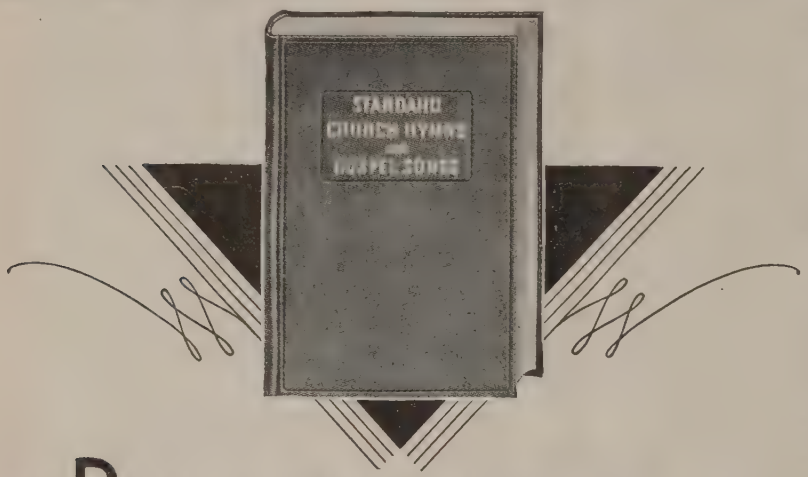
The author's purpose here is to show why and how the new psychology is to be regarded as a strong and able ally to religion rather than an enemy of it.

Diana's Indian Diary. By Isabel Brown Rose. New York, Richard R. Smith, Inc., 1930. 248p. Price $1.50.

A day-by-day account of experiences in an Indian mission packed with the most amazing information presented from first-hand knowledge of conditions as they are today.

The Primitive Church. Studied with special reference to the origins of the Christian ministry. By Burnett Hillman Streeter. New York, The Macmillan Company, 1929. 323p. Price $2.50.

A series of lectures delivered on the Hewett Foundation. After considering the confusion regarding the distinction between history and legend in reference to the early church, the writer discusses with scholarly thoroughness combined with readableness, the relation of the apostles to the churches, the evolution of church order, and the peculiar contributions and characteristics of the various centers of church life.



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Some New Techniques for Studying Social Behavior. By Dorothy Swaine Thomas and Associates. New York, Bureau of Publications, Teachers College, Columbia University, 1929. 203 p.

The purpose of this monograph is "to set forth the development of a method by which the social and, to a certain extent, the emotional responses of the child may be objectively recorded and analyzed." Emphasis is placed on observing overt behavior, defined in terms of very specific reactions, over carefully recorded periods of time. Through the refinement of this method the investigators seek to estimate the personality of the child objectively through discovering consistencies of reactions in a given individual and variations among different individuals.

Religion and Drama: Friends or Enemies? By Fred Eastman. New York, The Century Co., 1930. 19 p. Price 25 cents.

In this small pamphlet Dr. Eastman, Professor of Religious Literature and Drama, Chicago Theological Seminary, gives a very interesting and valuable account of the historical connection and present relation between religion and drama.

How the Great Religions Began. By Joseph Gaer. New York, Robert M. McBride & Company, 1929. 424p. Price $3.00.

A thoughtful, sympathetic, and interesting account of the origins of the great religions of mankind. It sets forth in narrative form the principal doctrines of the various religions, and traces their development. An excellent reference book for a church school library, as students from the junior department up can use it with pleasure.

Leaves from the Notebook of a Tamed Cynic. By Reinhold Niebuhr. New York, Richard R. Smith, Inc. 1930. 198 p. Price $1.00.

This is a delightful diary of the joys, sorrows, misgivings, and successes which make up the life of every minister. It will furnish encouragement to the young minister and relaxation to the more experienced. The diary covers the intimate ministerial problems of the author over thirteen years of service to one church. The reader follows him from a beginner in the ministry to the assurance of an established pastor. Note that this is the new one dollar edition.

—V. S. M.

More Stories of Grit. By Archer Wallace. New York, Richard R. Smith, Inc. 1930. 140 p. Price $1.00.

We have in this book another contribution from the interesting pen of Archer Wallace. Over 100,000 boys have come to look upon him as their friend and story teller. They certainly will not be disappointed in this book.

The stories in this collection include narratives of fifteen men who as boys were handicapped or baffled, but who in the face of great difficulty achieved notable success.

—R. A. B.

The Oracles of God. By William Thomson Hanzsche. New York, Fleming H. Revell Co., 1929. 117 p. Price $1.25.

This is a discussion of the Old Testament prophets in popular language and in modern terms. Intended as a basis of study and discussion for young people.

Under the North Star. By Katharine E. Gladfelter. New York, Council of Women for Home Missions, and Missionary Education Movement, 1928. 143 p. Price $.75.

An unusually interesting and well written collection of stories of Alaskan boy life, with suggestions for teachers of juniors regarding their use.

Books Received

Bible in Art. A collection of Bible which have been represented in paint- nd sculpture. Compiled by Louise l Daly. New York, Charles Scribner's 1930. 306 p. Price $2.00.

ind the Big Hill. A Year of Six- e Sermons for Children. By G. B. F. k and Robert C. Hallock. New York, d R. Smith, Inc., 1930. 232 P. Price

Spirit of Protestantism. By Harris rk. Nashville, Tennessee, Cokesbury 1930. 233 p. Price $2.00.

Miracle of the Galilean. By Paul rn. Nashville, Tennessee, Cokesbury 1930. 263 p. Price $2.00.

at Is Lutheranism? Edited by Vir- Ferm. New York, The Macmillan any, 1930. 307 p. Price $2.50.

at Men. By Alfred J. Penney. Hart- Connecticut, The S. S. Scranton Com- 1930. 154 p.

Bible in My Everyday Life. By e Franklin Reese. Chicago, The System Company, 1930. 432p. Price $2.65.

ial Changes in 1929. Edited by Wil- F. Ogburn. Chicago, The University icago Press, 1930. 207p. Price $1.00.

Plain Paths. By Elizabeth Hays. delphia, John C. Winston Company, 299p. Price $1.50.

edom. A Story of Young India. By y Honsinger Fisher. New York, Friend- Press, 1930. 112 p. Price 85 cents.

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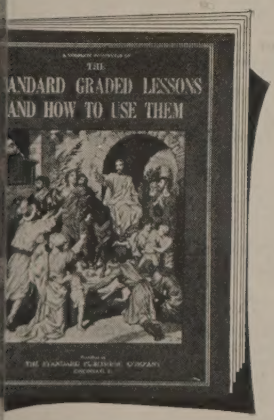

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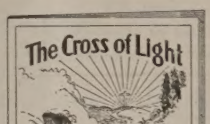

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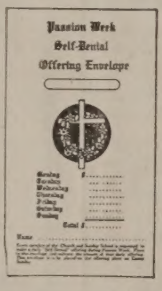

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Junior Worship Programs

(Continued from page 31)

or microbes until he discovered it was these germs which caused the cattle to die. He kept on working with his microscope for he thought, "If there is a microbe which causes cattle to die, maybe there is another kind of microbe which causes people to die of tuberculosis." He made hundreds of tests before he discovered the microbe which causes tuberculosis. He shared his discovery with other scientists and since then, with the continued use of the microscope other doctors have been able to know the cause of many diseases and have learned how to treat them and protect people from them.

—Adapted from *Microbe Hunters*

PRAYER:

Our Father, we thank thee for those who have made sacrifices for our health and happiness. For those who have so willingly shared their discoveries to protect us from disease. Help us to be willing to make sacrifices and joyously share our talents, abilities, and discoveries with others.

HYMN: "The Wise May Bring Their Learning"

March 22

THEME: *Discoveries May Be Harmful*

Use the same general order as suggested for the first Sunday. The following new material may be used.

PRELUDE: "Melody in F," Rubenstein

HYMN: "Now in the Days of Youth"

SUPERINTENDENT'S PRESENTATION:

In the past weeks we have been thinking of helpful discoveries which have been shared to help others. There are discoveries which have been shared but have not been helpful.

God has always been mindful of human needs and he has put into the world that which will satisfy human needs. He causes the grain and fruit to grow to be used to nourish our bodies. Bread which is perhaps the most nourishing of all food is made from grain. But it was discovered years and years ago that the grain and fruit could be made into a drink which is pleasing to the taste but very harmful to the body. That which was made from grain was called beer, or whiskey. That made from fruit was called wine and cider.

The peculiar thing about these drinks is that they cause an appetite for more. When this was discovered, men saw a chance to make money more rapidly, so they opened places in which drink was sold and they made it attractive and urged people to come in and drink. The effect of the use of these drinks caused much suffering and sorrow. Many fathers spent their money which they earned, for more drink, and many children did not have the food or clothing they needed. The people who drank were often cruel and it was very unpleasant to be near them. They did things which they would not do if they were in their right minds.

Intoxicating drink had brought much sorrow, trouble and unhappiness, so the government passed a law prohibiting its sale. Since that time people have been happier, have had more food, better homes, and the streets are safer for people. Some people don't like this law because they want to sell drink to make money. They don't care if it does bring so much misery.

PRAYER

HYMN: "Lord, I Would Own Thy Tender Care"

March 29

THEME: *Children Discover a Way to Honor Jesus*

Use the order of service suggested for the first Sunday with the following new materials.

PRELUDE: "The Palms," Faure

CALL TO WORSHIP: "Te Deum Laudamus"

We praise thee, O God,
We acknowledge thee to be the Lord—
All the earth doth worship thee,
The Father everlasting. Amen.

SILENT PRAYER

HYMN: "When Morning Gilds the Skies"

SCRIPTURE STORY: Luke 19: 29-40

HYMN: "Hosanna! Be the Children's Song"

(*Junior Church School Hymnal.*)

PRAYER:

Our Father, as the children of long ago raised their voices in honor of Jesus, may we today honor him in our lives by being kind, helpful, true, honest, and ever seeking to discover ways of pleasing and honoring God our Father.

HYMN: "All Glory, Laud, and Honor"

Is There a Place for Ritual

(Continued from page 14)

conviction that the rooms in which children gather
church should provide an environment more sug-
of worship. At the same time, they have felt that
ust be freedom for various types of activity through
he pupils may learn, and equipment suggesting these
es. To provide separate rooms for each age group
aspects of the program seems prohibitive. Conse-
, some recently erected churches are trying the ex-
nt of having a children's chapel, simply but beauti-
lesigned, where the several children's groups may
t different times and occasionally together for fre-
worship services. This makes possible the use of
mounts of space for those activities which call for
n of movement and the use of various types of equip-
and conserves the values of a churchly meeting place
ervice of worship.
ary and junior children will, we think, find such
hip service satisfying and helpful, and will enter
with joy.

Let the Children Praise Thee

(Continued from page 16)

ome more like the hero. In working together in
ay they have had the sharing of experiences in
e living out of which worship normally develops.
thus as we work with children of almost any age we
n innate tendency toward creative expression. To
beauty in any of its forms intrigues and fascinates
ild. In *Creative Music for Children*, Satis Coleman
n illustration of a baby of fourteen months showing
en delight at the sound of her own voice as she sang
e of "Three Blind Mice" over and over. Everyone
o create beauty, even a baby as young as the one
ned, and to encourage and foster this tendency should
im of every leader of children.

World Friendship in Vacation Schools

(Continued from page 19)

nge and become more Christian. This change often
n in a vital way in the emotional realm, and leaders
t always aware of the significant effects. Such an
t as the following reveals how real and far-reaching
experiences often are.

e summer we were making gifts to send to some distant
," said an experienced leader. "The gifts were to be placed
mmer Christmas tree before they were packed to start on
ng journey. The little people were each making a jointed
ard Santa Claus, and were having a jolly time painting his
l jacket. Carl was taking great pains with his, and was so
of it that his teacher became alarmed, thinking he would
willing to give it up. 'Is it possible that he misunderstood,'
ought, 'that he really doesn't grasp that these are to be
way?' We watched him anxiously as he completed his
d held off a beautiful Santa to look at it admiringly. But
d not have worried, for as Carl came forward with flushed
and beaming face and laid the figure on the table, it was
'There! They'll like that one, won't they?' The boy had
aking a real gift."[8]

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[8] Hooker Wilhelmina, *The Missionary Education of Primary Children.* New York Missionary Education Movement. Page 95.

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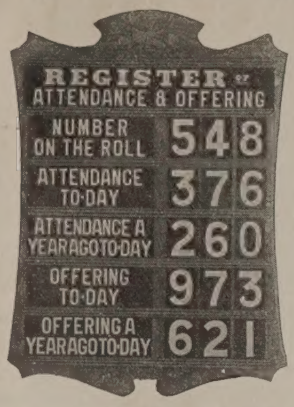
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Register of Attendance and Offering	Collection To-day
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Attendance a Year Ago To-day	Hymns
Attendance Last Sunday	Record Collection
Offering To-day	Record Offering
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	Record Attendance
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Parental Education in New York City Churches

(Continued from page 21)

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Can I Teach My Child Religion? Stewart
Everyday Problems of the Everyday Child, Thom
Growing Up, de Schweinitz
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Mother and Children, Fisher
Girlhood and Character, Moxcey
The Child, His Nature and His Needs, O'Shea
Guidance of Childhood and Youth, Gruenberg
Problems of a Little Child, by a Mother
Childhood and Character, Hartshorne
The Problem Child at Home, Sayles
The Inner World of Childhood, Wickes

In New York, many private conferences were held outside the class sessions and home visits were made when the leader felt the need of knowing the home situation. Parents were put in touch with other organizations, when special study of the child was needed.

During the courses there were frequent exhibits that put parents in touch with the best Bible story books, parents' magazines and government pamphlets.

Results

In New York City in the year 1928-29 there were four community parents' study groups with 172 enrolled; in 1929-30 there were twelve centers with 467 parents enrolled. Lenten groups were held in various chur supplementing these community groups. That t classes have filled a felt need cannot be doubted. Pa have expressed their appreciation in such remarks as th

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"I have gained a better insight into the thinking of a child."

"I know I have never been nearer to God than since stud little children."

"We are beginning to see a way of solving the problem of te in our little boy."

"Perhaps the most helpful hint to me was when and ho teach my child to pray."

"One strong impression made by discussion in the parents' was the thought that a mother's physical fitness, nervous bal and mental preparedness very largely control the behaviour pleasure of the children each day."

"It seems to me the course has been particularly valuable cause it has emphasized repeatedly the wholeness of life. The that religion, if it is to be real and vital, must be a way of l

In several centers the committee has planned for groups this year instead of one—one class to consider dren's problems and another to consider adolescent p lems.

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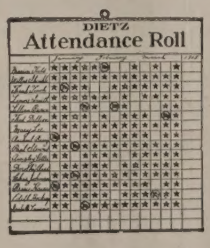

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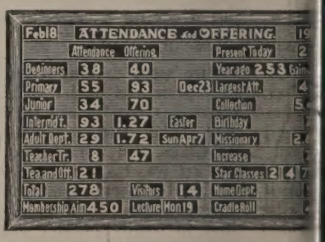
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